

GURU NANAK'S SIDDHA GOSHTI

PIAR SINGH



GURU NANAK DEV UNIVERSITY
AMRITSAR

GURU NANAK's SIDDHA GOSHTI

**[WITH A COMPREHENSIVE INTRODUCTION
TEXT (TRILINGUAL) TRANSLATION & ANNOTATIONS]**

by
PIAR SINGH



**GURU NANAK DEV UNIVERSITY
AMRITSAR**

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Translated by
PIAR SINGH

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FOREWORD

The message of Guru Nanak, as it emerges from a closer study of his compositions, is that of a creed that is as rational as it is universal. It steers clear of ambiguities and circumventions; and its fundamentals have been spelt out so precisely as to be almost in the nature of maxims.

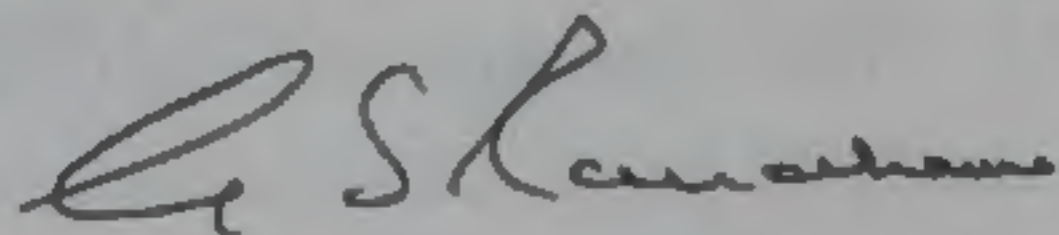
Since Guru Nanak views God as *Karta Purakh* (the Sole Creator), the Lord's unicity and boundless benevolence embraces all Creation. The Brotherhood of Man is a natural corollary to this view of the Supreme Master. Man's social commitment, with the consequent negation of a life of asceticism and renunciation is thus a very vital element of the Sikh view of life. Also, it, thus, lends it a rare catholicity of approach.

All this runs contrary to the approach of Siddhas and Yogis, who chose to shun the life of normal householders and sought to go in for a vast variety of esoteric practices—often cumbersome and devoid of any real significance to the life of people at large. What the Yogis and Siddhas professed to acquire were super natural powers which they used more often for striking awe in the minds of the people than doing anything worth the name to ameliorate their lot. Guru Nanak's *Siddha Goshti* brings out the futility of their approach with a verve. Guru Nanak's message, noted for its clarity and directness needs to be re-capitulated and re-emphasized.

Dr. Piar Singh's present work tries to do that, and it is matter of great satisfaction that he has done his job admirably well. His profound scholarship, his knowledge of Hindu lore, particularly of the Yogic cult and tradition, may prove this attempt to be a distinct advancement over earlier similar

attempts. His comprehensive Introduction tackles the problem, for the first time, in its varied aspects.

In all humility, I would invite scholars to attempt similar micro-studies in Sikhism and Comparative Theology, rather than go in for superficial examination or amateurish translation of larger texts.



Guru Nanak Dev University,
Amritsar—143005.
21 March, 1996.

G.S. RANDHAWA
Vice Chancellor

P R E F A C E

During the days of my association with Professor G.S. Randhawa, when he was busy recasting and revamping his, now, monumental work, *Japu Ji*, I was seized with a keen desire to prepare some thing in English on similar lines. When I mooted this idea to him, he with his usual positive approach, welcomed it and encouraged me to go ahead. I selected Guru Nanak's *Siddha Goshti* for the purpose. Later, he had the project duly approved and assigned to me.

The *Siddha Goshti*, like the *Japu Ji*, is one of the most important compositions of Guru Nanak. It propounds the Sikh spiritual path as against the Yogis' who were interested more in establishing their hegemony over the gullible people by pretending to possess occult powers, rather than to teach them any fruitful path of enriching their lives, spiritual or temporal. The path they advocated was of penance and self-deprivation of the valid pleasures of life. It is this attitude of theirs that this great work seeks to correct.

Apart from its concision of expression, the *Goshti* presents great difficulty in the decipherment of Yogic terms that have, in the course of several centuries accumulated many shades around them and strayed far from the Classical Yoga concepts. As a result the same term meant one thing to one expounder and another to the other and, very often, something altogether different, to the different sects of the yogis themselves. The sum total of all this is that its decipherment and rendering into a foreign tongue springing from an altogether different milieu, presents great difficulty.

Conscious of my limited proficiency at the English idiom and the subtleties of this language, I requested Prof. G.S. Randhawa, Vice-Chancellor of this University to go through

my rendering of the *Siddha Goshti* and recast it so as to have it meet the needs of the English readers. I picked up courage to make him this request, for I knew the reverence in which he holds the Holy Word of the Sikh Gurus and the concern he often expresses to protrude them most faithfully. He readily agreed to my request and went through my draft not once but a number of times till it got to its proper form. I am deeply indebted to him for this.

The format that the book has been given and the method that has been adopted, have been explained in the Editorial Note that follows. Likewise a Key to Translation too has been added.

My thanks are due to all previous translators from whom I have borrowed much. Apart from Professor G.S. Randhawa, I owe special thanks to Dr. Madanjit Kaur, Dean of the Faculty of Religious Studies, who has helped me in sorting out many difficulties. My thanks are due to the Director, Press & Publications, S. Jagjit Singh Walia, and other members of his staff for having taken special care to see this work come out nicely.

14/1 (Vismad Kunj), Lane 1,
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March 15, 1996

PIAR SINGH
Professor (Retd.)

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EDITORIAL NOTE

The original text of the *Siddha Goshti* in Gurmukhi and Devanagari appears in this volume stanza-wise on the page to the left, followed by transliteration in the Roman script. The rendering into English of the respective stanzas, with the necessary annotations, appears on the corresponding opposite page in each case.

2. To facilitate reference, every individual verse in all the four forms (Gurmukhi, Devanagari, Roman and its translation into English) has been numbered with a superior figure, so as the passage covered by the rendering from one figure to the other, marks as a whole, the import of the verse bearing that number in the original text.

3. Footnotes have been suffixed in respect of individual verses in the relevant stanzas; and for this purpose the abbreviation V (verse) has been used.

4. The word, phrase or sentence of the rendered version needing explanation, has been placed in double commas (inverted) to facilitate easy grasp of the subject under discussion, while its meaning, where necessary, has been put in single commas (inverted).

5. In Roman transliteration of the text an attempt has been made to ensure that the transliteration of certain phonemes conforms to their current pronunciation in *Gurbānī*, rather than to what their orthographic pattern suggests. For that reason *hoi* (ਹੋਇ), *jāi* (ਜਾਇ), *nāi* (ਨਾਇ), in transliteration remain in tact with their end vowel/i/, but *nāu* (ਨਾਉ), *thāu* (ਥਾਉ), *bhāu* (ਭਾਉ), etc. get transposed into *nāo* (ਨਾਓ), *thāo* (ਥਾਓ), *bhāo* (ਭਾਓ), etc., of course with a nasal sound added where necessary, because short /u/ appearing at the end of a word is pronounced invariably as /o/, i.e., ਓ.

6. Care has been taken to ensure that the readers do not lose sight of the original orthographic pattern. It is to this end that the sounds dropped and added have been kept in square brackets and parentheses respectively. For example,

*charpat bolai audhū nānak
deh[u] sa(ch)chā bichāro.*

Here dropped /u/ has been shown in square brackets and /ch/ added in parentheses.

7. There has been very rare use of the nasal sound in the Gurmukhi text. In all such situations the grapheme /ṅ/ placed in parentheses has been supplied to make the pronunciation clear. For instance,

gurmukh[i] bā(ṅ)dhio set[u] bidhātai

8. In *Gurbāni*, the plural verb form usually ends in /hi/. In all such cases the aspirant /h/ has been retained at the end and /i/ attached to it has been shifted to the place preceding it, so as to produce the conjunct sound /ai/ by joining with /a/, which is implicit in the preceding consonant. Here is an example:

jhūṭhe āvai(ṅ)h thavar na pāvai(ṅ)h

The vowel /a/ implicit in /v/ and /i/ attached to /h/ have, here, been brought together to give rise to the conjunct sound /ai/ or /ae/.

9. In some cases, preference has been given to standard forms in vogue in the long Indian tradition; for instance, *dayā*, *māyā*, *gyān*, *dhyān*, *dharma* and *karma* (Skt. 'action' as distinct from *karam*, 'grace' of Persian).

10. Apart from the transliteration part, diacritical signs have been used in footnotes rather profusely, but in the Introductory part and the English rendering rarely. This is intended to eliminate confusion.

11. For easy reference, the Key to Transliteration has too been provided.

12. With regard to transliteration of the Gurmukhi text in Devanagari it, to all intents and purposes, is a letter to letter transcription. It is not possible to discuss in details the salient features of the two Orthographic systems, Gurmukhi and Devanagari—one in vogue for Punjabi, particularly *Gurbānī*, and the other for Hindi. To spare the Hindi-knowing reader from possible ambiguity, a few very pertinent hints are as below:

(a) Certain short vowels, to be clear, short /i/ and short /u/ that appear with words in *Gurbānī*, are not pronounced. These are either indicative of certain grammatical formations, or are vestiges of older pronunciations discarded long ago by Punjabi, but still retained by Hindi. An instance is *ādi sachu*. A Hindi speaker would pronounce /i/ in *ādi* and /u/ in *sachu* both, whereas a Punjabi speaker will drop both the sounds.

(b) Punjabi has, for over long years, developed a practice to drop short /i/ or else change it into a longer one. Thus *surti* is pronounced as *surt/surat* or *surti* and not with short vowel /i/. List of such words is very long. Only a few may be reproduced for the sake of elucidation of the point: *siddhi* (Skt.), *siddhi* (Pbi.); *dharti* (Skt.), *dhart* or *dharati* (Pbi.), etc.

(c) Also, in some cases, short /i/ is indicative of assimilation of /ya/ by Punjabi. For example, *satya* of Sanskrit appears in Punjabi as *sati* with an /i/, but is always pronounced as *sat*. In assimilation of letters other than /ya/ the word in Punjabi is indicated with a short /u/, e.g., *sapta* of Sanskrit becomes *satt* in Punjabi and *satu* in *Gurbānī*.

(d) Following the practice of Sanskrit pronunciation, words indicative of feminine gender are often written with a short /i/ at the end, but it is not pronounced. Best examples of this phenomenon are *gati*, *miti*, *pati*, *bidhi*. Likewise, words of masculine gender in the singular case are often seen carrying a short /u/ in pursuance of some old practice or for the fulfilment of the grammatical pattern. These short /u/'s in Punjabi are not pronounced, whereas in Hindi these will invariably be pronounced. A ready instance is of *kavan mukhi chandu hivai gharu chhāyā*.

(e) Conjuncts do not figure in *Gurbani*. These, for most part, undergo what, in philology, is called anaptyxis. For that reason, we have *sabad* in *Gurbānī* and not *sabda*; *jugat*[i] and not *yukti*; *bhagat* and not *bhakt*; *mukat* and not *mukta*; *kalam* and not *kalm(qalm)*; *mārag* and not *mārga*; *dharam* and not *dharma*; and so on.

(f) *Ya/* (ਯ) has scant use in *Gurbānī*. If it figures in the beginning of a word and is used as a consonant, it invariably gives place to */j/* (ਜ). e.g., *jug* in place of *yuga*, *jas* for *yash* and *jodā* for *yodhā*; *sanjoga* and not *saṁyoga*, *vijoga* for *viyoga*. In case it be a conjunct vowel, it is seen split-up in its constituent parts, i.e., */a/* and */i/*. For that reason, we have in *Gurbani*, *likhiā*, *pāiā*, *gaiā*, *daiā*, *kāiā*, *māiā* in place of Hindi *likhyā*, *pāyā*, *gayā*, *dayā*, *kāyā*, *māyā*.

To conclude, the readers may please note that to preserve the sanctity of the Scripture, the text in Devanagari has, for most part, been reproduced in its original form as current in Gurmukhi. The points detailed above may help the inquisitive reader reach the present day Hindised version with just a little effort.

KEY TO TRANSLITERATION

Gur- mukhi	Roman	Gur- mukhi	Roman	Gur- mukhi	Roman	Gur- mukhi	Roman
ਕ	ka	ਤ	ta	ਅ	a	ਹ	ha
ਖ	kha	ਥ	tha	ਆ	ā	ਰਿ (ੜ)	ri
ਗ	ga	ਦ	da	ਇ	i/y/e		
ਘ	gha	ਧ	dha	ਈ	i	ਕਾਛ	q/k
						(ਅਰਬੀ)	
ਙ	ṅ	ਨ	na	ਉ	u/o	ਫ	f
						(ਅਰਬੀ)	
ਚ	cha/ć	ਪ	pa	ਊ	ū	Other Symbols Sl. Sloka St. Stanza V. Verse () Additional/ elucidatory information/ sound added. [] Sounds writ- ten but not pronounced in <i>Gurbani</i>	
ਛ	chha	ਫ	pha	ਏ	e		
ਜ	ja	ਬ	ba	ਐ	ai/ae		
ਝ	jha	ਭ	bha	ਓ	o		
ਞ	ṇ	ਮ	ma	ਔ	au		
ਟ	ṭ	ਯ	ya	ੜ	m/n		
ਠ	ṭha	ਰ	ra		n		
ਡ	ḍa	ਲ	la	ਸ	s		
ਢ	ḍha	ਵ	va	ਸ਼	ś		
ਣ	ṇ	ੜ	ḍa/ra	ਥ	sh/s		

INTRODUCTION

(A) THE GOSHTI, YOGA AND OTHER RELIGIOUS SYSTEMS

SIGNIFICANCE

Whereas *Japu Ji*, the quintessence of Sikh thought, unfolds the fundamentals of Sikh metaphysics and delineates ways and means for the individual human soul to seek reunion with the Universal Soul, the *Siddha Goshti* spells out further details of some concepts of Guru Nanak. It brings out effectively the futility of the practices of *karma-kandis*, particularly the yogis who lay much store by Hatha-yoga. It advocates the path of Sahaj-yoga based on *nam-simran*, the ultimate object of which is the creation of the ideal man, or *Gurmukh* of the Sikh parlance. In the course of the exposition of the true path, many a concept and practices of the Yogic cult have been spelt out vis-a-vis *Gurmati*, the Sikh doctrines.

GOSHTI—AS A LITERARY GENRE

The expression *goshti* itself stems from the Sanskrit root *gau*. When suffixed by *shiha* or *shitha*, it implies 'a cow pen', i.e., a place where cows retire and chew the cud. Metaphorically, it has come to mean 'a debate', 'a dialogue', or 'a disputation'. It is a literary genre that had been very much in vogue in ancient India. Its use can be traced back to the Yama-Yami dialogue of the *Rig Veda*, to the *Upanishads*, the *Bhagavadgita* and other classics, such as the *Yoga Vasishta* and even *Mahabharata*. The form was popular even among the Greeks of yore. Symposia or dialogues in Plato's *Republic* are an instance.

This literary form facilitated the propounding of deep philosophical thought and mystic experience, so as very abstruse subjects could be tackled through it with utmost ease. This was by tackling them bit by bit in the form of questions and answers. This being the rationale of this literary genre, the Indian religious tradition of the medieval times has had a plethora of *goshtis*, ascribed to almost every great thinker who mattered in the spiritual field. Thus, we have *Gorakh-Ganesh Goshti*, *Gorakh-Dutt Goshti*, *Mahadeva-Gorakh Goshti* and *Macchindra-Gorakh Bodh* in the Yogic lore. Likewise, some of these thinkers set out Guru Nanak's discussion and debates with some contemporary religious thinkers. It may, however, be observed that the *goshti* could be a reproduction of an actual debate that took place at some stage, or it could even be presentation of a debate in the writer's own mind. Both the possibilities are there.

THE TRADITION

During his itineraries Guru Nanak has had a number of encounters with the Yogis or the Siddhas, in the course of which a number of hymns having a bearing on the Yogic cult were recited. The *Siddha Goshti* is one such composition, which is believed to have resulted from an encounter of Guru Nanak with the Yogis at Achal Batala in Gurdaspur District of the present-day Punjab. Bhai Gurdas, one of the earliest chroniclers of Guru Nanak, who wrote almost within seven decades of the event, gives a graphic account of it in his *Vars*.¹ It was usual with Guru Nanak to visit places of pilgrimage on occasions when people congregated there to celebrate religious festivals. The object was to meet the common people, as also the followers of various creeds and cults. He would avail of these occasions to expound to the congregations his own views on various issues.

¹ *Varan Bhai Gurdas* (expositor : Gyani Hazara Singh Ji, Pundit), Khalsa Samachar, Amritsar, 1951, Var I, Pauris 39-44.

Bhai Gurdas records that, as and when the visitors at these fairs heard of the arrival of Guru Nanak, large numbers of them flocked to his presence. Since Guru Nanak's reputation had already travelled far and wide, the Yogis who had also set up their camp in the fair, felt uneasy on account of his unconventional views on various issues and came hither apparently to browbeat Guru Nanak and to detract his admirers and devotees. In the process, the Yogis also sought to overawe Guru Nanak through a display of their miraculous powers. Many of these exercises were awesome for the general public; but these had little effect on the Guru, so that to the utter dismay of the Yogis, all their yogic exercises flopped miserably.

The Yogis then joined the congregation that had gathered around Guru Nanak and asked him to come out with a miracle—if at all he was capable of one. The Guru did not oblige them and instead retorted that he had no miracle to show except invoking the True Name, before which every miracle of the Yogis paled into insignificance. Having received a rebuff at the hands of the Guru, the Yogis now initiated a debate on Guru Nanak's faith vis-a-vis their own. Bhangar Nath who appeared to be the most vocal among them, charged the Guru with inconsistency, for he, having roamed about for nearly three decades in the garb of a recluse, had now chosen to settle down as a householder. The Guru's reply, as per Bhai Gurdas, was equally pertinent and incisive. The Guru branded Bhangar Nath's preceptor as a novice for he had, without assessing Bhangar Nath's competence, got him into his fold². The Guru decried the Yogis' act of first renouncing the world and subsequently cringing before the very same house-holders whom they had forsaken, for mere crumbs. There-after, followed a debate, as a result of which, according to Bhai Gurdas, the Siddhas (yogis) owned the path of seeking eternal

² *nanak akhe bhangar nath teri mao(n) kuchaji ahi;
bhandā dhoc na jation bhāi kuchaje phull[u] sarai.*

—*Ibid.*, Pauri 40.

peace through the Word, i.e., the path of *nam-simran* accepting thereby the relative superiority of Guru Nanak's approach.

THE LOCALE AND TIME

Though consensus of opinion regarding the locale of the *Goshti* is for Achal Batala, yet some of the chroniclers believe it to have taken place at the Sumeru mountain. For this reason, the writer of the *Puratan Janamsakhi* seems to have made the *Goshti* at Achal Batala, an extension of the discussion that took place at Sumeru.³ Yet, it is surprising that he reports it to have finally materialized at Gorakh-hatri⁴, where the last encounter of Guru Nanak with the Yogis took place. This suggests that the *Siddha Goshti* is an end-product of discussions held by Guru Nanak with the Yogis at different places and on different occasions. One thing which is, however, certain is that the penning down of the *Goshti* in black and white was not done at the very site where it was held, but elsewhere at the place whereto the Guru retired after the event. The great Sikh savant, Dr. Bhai Vir Singh, writes :

The debate with *Siddhas* took place orally. The form in which it is found in the Holy Granth, appears to be a poetical version of the same. The Guru may have given it a shape at Achal Batala or at Kartarpur on getting back home, or, perhaps, during his journey to Multan, the venue of Guru's next sojourn⁵.

Bhai Vir Singh regards the third proposition as more likely since, according to his conjecture, the journey to Multan must have been undertaken in a bullock cart which provided enough leisure to the Guru to record the entire discussion⁶.

³ *Puratan Janamsakhi* (ed. Bhai Vir Singh), Khalsa Samachar, Amritsar, 4th edition, 1952, Sakhi 50.

⁴ *Ibid.*, Sakhi 52.

⁵ Vir Singh (Dr. Bhai), "Siddha Goshti Suk" included in *Nirgunlara*, Vol. 67, Tracts No. 8 & 9, Aug. 15, 1969 and Sept. 15, 1969, pp. 6-7.

⁶ *Ibid*, p. 7.

Dr. Mohan Singh Diwana, however, holds a different view. He writes :

This *Goshti* is not the product of some real dialogue said to have taken place with the Siddhas in some congregation. Siddhas that figure in the *Goshti* had passed away long before Guru Nanak. They had turned immortal and could be communicated with by any saint worth the name. Guru Nanak having attuned himself to the Name Divine, succeeded in having communion with them and, thereafter, he put the whole revelation in the form of a *goshti*.⁷

As testimony he cites the following verse of Guru Nanak from the *Siddha Goshti* itself:

nām[i] rate si(d)dha gosht[i] hoi.

Imbued with Name Divine one may have
communion with the Siddhas.

(St. XXXIII.1)

What Dr. Diwana seems to suggest is that it is a revelation embedded in the generic form of a *goshti*.

THE STRUCTURE

The *Goshti* begins with the usual invocation. Then it unfolds the panorama of the debate. Guru Nanak is seated in an assembly of saints. The Siddhas appear there and join the congregation. The Guru meets Siddhas' salutation by beseeching benedictions of the Lord. This is in the nature of a prologue. He then initiates the debate by stating the proposition which is to serve as a refrain in the whole poem. It sets out the problem and also gives the answer to it. It runs :

Can wandering itself help one be pious and true?
No for salvation comes not without involvement
with the Word True.

(St. II.1-2)

⁷ Mohan Singh Diwana, *Punjabi Bhakha Vigian ate Gurmati Gian*, part II, pp. 108-112.

After this follow seventy-three stanzas mostly of six verses each. These contain questions and answers, a count of which, if taken by parts, goes up to eighty-nine.⁸ Stanza LXXII of the *Goshti* presents a gist of the debate, whereas stanza LXXIII, the last, is in the nature of an epilogue; and has been inserted to express gratitude for the insights the Almighty lends to the God-conscious souls on subjects altogether abstruse and esoteric.

The structure of the poem does not conform strictly to that of a *goshti* or a dialogue which envisages questions and answers by two or more persons. Names of only two yogis appear in the *Goshti*, that of Charpat and Gorakh. The latter is said to be the spiritual scion⁹ of Loharipa which, according to Dr. Mohan Singh Diwana, is the Tibetan name of Machhindra (*Matsyendra*) Nath.

As it is, the *Siddha Goshti* is more in the nature of a monologue than a debate or a dialogue. Questions are asked and answers too are given, but without reference to the identity of the questioning yogi. Only two, Charpat and Gorakh, the most vocal of them, find mention. The rest are treated as a group.

RELIGIOUS PANORAMA

Various cults and faiths dominated the Indian scene, when Guru Nanak (1469-1539) lived and preached. There were the Muslim divines called Sheikhs, Pirs and Sufis. They had been on the Indian scene for some five centuries before the advent of Guru Nanak. They had an alien but a powerful religious-cum-cultural tradition; and had extended their activities over a considerable part of Northern India.

The number of original cults that had emerged in India is said to have been very large. An Arab historian, Mutahhar-bin-Tahir Muqaddasi who visited India sometime in the tenth century of the Christian era, writes in his book *Al-Bidāy-ut-Tawārikh*:

⁸ See Manmohan Singh, *Sri Guru Granth Sahib* (English-Punjabi Translation), SGPC., 1st ed., Vol. 6, 1965, pp. 3062-3099.

⁹ For this appellation see foot-note to Verse 4, Stanza 7, below.

As per stray accounts given by the people, India has had some nine hundred communities, of whom some ninety-nine were fairly prominent. They have forty-two different cults which sprang from the two main streams: the Brahmanic and the Samanic.¹⁰

Of the indigenous cults referred to above, the Rama and the Krishna cults covered by the generic term 'the Vaishnavites' had a significant sway in the Punjab and in the rest of Northern India. But considering the whole of India, 'the Śavites' were, perhaps, far more numerous than the Vaishnavites. This was so, for goddess-worship was prevalent in most parts of India. Several references to Śakats in the *Gurbānī* testify to this effect. Equally powerful were the yogis of various shades, who roamed all over the land and were feared and respected for their supposed esoteric powers. All these cults could flourish side by side, for Indian mind had been bred to be polytheist and was quite tolerant. The common masses were ignorant and very gullible, so as they readily accepted every thing that held promise of freedom from suffering and of a happier life-after-death.

THE LEITMOTIF OF THE INDIAN PHILOSOPHICAL SPECULATION

The Indian seers of yore were very much troubled with the notion of Man's sorry predicament—his ills, sorrows and sufferings. They sought to diagnose the causes of these and, if possible, to seek remedies to mitigate them. Their deep reflection led them to conclude that these were the result of Man's own actions. Since these could not, in any convincing manner, be related to man's actions in the present life, these were attributed to his acts of omission and commission in the course of an earlier life. This idea came to be known as the Doctrine of *Karma*; and since it postulated a previous birth—

¹⁰ See Mas'ud Ali Nudavi, Maulana (ed.), *Hindustan Arbon ki Nazar Mein* (Urdu), Vol. I, p. 344.

rather an unending chain of births and deaths—it, alongwith another, called the Doctrine of Transmigration of Soul, became the cardinal point of the Indian religious thought. It was all the more so, because both the beliefs readily came handy to explain social and economic inequalities, with which the Indian society was indeed sorely afflicted.

Further, reflection on Man's life, the nature of the Phenomenal World, Man's position therein, the Ultimate Reality that lies behind all these, led to the production of a formidable mass of metaphysical-cum-philosophical literature, which today, alongwith *Vedas*, goes by the name of Brahmins, *Aranyakas*, *Upanishads* and the six Schools of Indian Philosophy. These are treatises of deep reflection, of bold philosophical flights and a great treasure-trove of centuries of probes into the known and the unknown, the visible and the invisible, and the effable and the ineffable. These try to tackle the problem of somehow ending the cycle of birth and death, and thus make the human soul attain *moksha*, *mukti* or salvation.

THE YOGA COSMOLOGY

Since *Siddha Goshti* is essentially a dialogue between Guru Nanak and the yogis, and since yogis frequently refer to asceticism and other yogic beliefs, it would be pertinent to examine the yoga system in some details. 'Yoga' has served as a favourite starting point with most religious thinkers in India. Short of its esoteric techniques that were later on grafted on to it, the concept appears to have provided each religious system worth the name, its essential conceptual base--that of harnessing or yoking the mercurial mind. That is why different religious systems or paths are often referred to as 'yogas'; for instance, Gyan-yoga, Karma-yoga, Bhakti-yoga, Hatha-yoga, Mantra-yoga, Laya-yoga, etc.

The word "jog" (Skt., *yoga*) as pronounced in Punjabi, reminds one of the contraption that farmers or bullock-cart-

drivers have traditionally been using to tie two bulls together to make them tread in unison. Its root is *yujir* or *yuj* which means 'to bind together', 'to hold fast' or 'to yoke'. It appears to have given rise to 'yoke' (English), *jugum* (Latin), *jong* (French) and *zygon* and *joogs* (Greek), etc., of the Indo-European stock of vocables.

As has already been stated above, the concept of yoga in its seminal form is traceable to the Vedic texts. Yet, its systematic exposition is to be found in Patanjali's *Yoga-darshan*, one of the six Schools of Indian Philosophy. Of the various traditions of Yoga in India, Patanjali's *Yoga-darshan* speaks of two fundamental or real entities : the *draṣṭā* and the *driśya*. The former means 'a seer' that which sees; while the latter means 'that which is seen' or 'can be seen'. It covers the manifest universe together with its unmanifest material. The duality of *draṣṭā* and *driśya* is akin to the duality of the living and the non-living, the *chetan* and the *jaḍ*. Using more familiar language we may equate these with soul and matter (nature) or, in metaphysical jargon, with *purusha* and *prakriti*.

Following the Samkhya system of Philosophy, the Yoga of Patanjali believes that neither *prakriti* nor *purusha* is capable of creating anything all by itself. It is the propinquity of the *purusha* which enables *prakriti* to unfold itself. Yet, all that the *prakriti* creates is for the *purusha*, who thus is the active agent, the enjoyer, or the *bhogtā* of the *prakriti* and its evolutes.

Patanjali's *Yoga-darshan* assumes an Ultimate Reality too. It names it *Purusha Viśeṣha*, something akin to our God. But this *Purusha Viśeṣha* of Yoga is not bound by any relation with the *prakriti* at any stage. He is ever free, and is viewed as the Presiding Soul—much like a monarch in a constitutional set up. At the most, He may be taken as an aid to assist attaining *samādhi*. His Being is indicated by the word *Aum* (Om).

Yoga like other religious systems of India believes in the Doctrine of Doom or Dissolution (*pralaya*), a state in which the Cosmos recedes back into its original chaotic state to begin anew, after a brief pause, the process of recreation.

MAN'S ILLS AND YOGA'S CURE

Like most other religious traditions, Yoga is oriented to removing Man's sorrows and sufferings referred to by Patanjali as *kleśas*. The term covers not only psychic states stricken with malady but their causes too. In Yoga, these are referred to as 'impurities of the mind'—products invariably of *avidyā* or ignorance. It may, however, be clearly understood that *avidyā* in the religious tradition of India means 'lack of True Knowledge', or lack of *parā-vidyā*, which relates to the Absolute Truth and not to any deceptive form thereof.

Of the above mentioned 'impurities of mind' many arise because of confusion about the intrinsic nature of the *purusha* (soul) and the *prakriti* (matter). The latter is believed to be transient, impure, sorrowful and external. But, under the spell of *avidyā* (ignorance) the *purusha* takes it to be permanent, pure, satisfying and eternal. For that reason, he clings to it and thereby invites all the pain and sorrow with which human beings are but too familiar. Man has not only to suffer for actions done in the present life but also for those of the previous life. This is so, for Yoga believes in the inexorable Doctrine of Transmigration of Soul and in the Law of *Karma*. Yoga seeks to end this state by wresting for man liberation from the clutches of *prakriti* by removing *avidyā*.

Yoga's term for indicating the attainment of that state is *kaivalya* which means total isolation from everything else. Thus, in effect, it is quite opposite to the Vedantic concept. It conforms to the basic idea of Yoga that *purusha* (soul) and *prakriti* (matter) are co-existent and co-eternal. Creation takes place when *prakriti* comes close to *purusha*. The equilibrium

of the three *gunas*—*sattva*, *rajas* and *tamas*—is then disturbed and the phenomenal world begins to evolve. This union, according to Patanjali, has a purpose. It is to help *purusha* gain awareness of his true nature and to unfold to him powers that are inherent in him and in the *prakriti*. But as soon as, as a result of the dispelling of *avidyā* (ignorance), awareness dawns on him, closeness of *purusha* and *prakriti* ends, and *purusha* is liberated, i.e., divorced from the spell of *prakriti*. This state is called *kaivalya* or aloofness in Yoga. But how is this to be achieved?

YOGA TECHNIQUE

Since Yoga's aim is *kaivalya* or aloofness, the first imperative for its adherents is to renounce the world and thereafter take steps to control the psychomental states (*citta vritti nirodha*), for which Patanjali's classical Yoga has prescribed an elaborate technique comprising *āsanas* (bodily postures), *prānāyām* (breath-control), *dhāraṇa* (concentration), *dhyān* (meditation) and *samādhi* (ecstasy). This, later on, with the introduction of some esoteric practices, developed into Haṭha-yoga, details of which are set out in the famous treatise, *Haṭha-yoga Pradīpikā*.

HATHA / KUNDALINI YOGA

Haṭha, in Sanskrit, means 'unflinching determination'. It is thus a system which involves striving unflinchingly till the objective is achieved. It rests on the principle of controlling and channelising of *prāṇa*—man's vital life-force—for awakening his latent energy, called *Kundalini*.

The propounders of this system hold that letter /h/ in *haṭha* represents the sun and /tha/ the moon. The moon is supposed to be in a region between the hard palate of the head and the basal portion of cerebellum. It is supposed to exude elixir which percolates down, but is swallowed by the sun which is situated in the region close to the navel. It is due to the swallowing up of this elixir by the sun that human beings were believed to suffer from old age and death. Haṭha-yoga is

the technique of tackling these two, i.e., the sun and the moon for conserving elixir safe for man.

Haṭha-yoga has, for its tools, *āsanas*, *prānāyām*, *mudrās* and *samādhi*.

Āsanās are such postures of body and mind as help a yogi attain concentration of mind and remain steady in that position for long periods. Certain *āsanas* supported by *prānāyām* and fortified by *saṁyam* (discipline), *dhāraṇā* (concentration), *dhyān* (meditation) and *samādhi* (estasis) have, it is believed, the potential to throw open gates of vast occult powers.

Prānāyām refers to breath-control which is practised to bring about a union between the *prāna-vāyu* and the *apāna-vāyu* in order to awaken *Kundalini*. The first represents breath of life and is often referred to as 'ten finger deep vital air' in yogic terminology. The other represents the air that is found in the lower part of the abdomen.

Of the seventy-two thousand *nāḍīs* (nerve channels) which are supposed to be lodged in the human system, the *Idā*, the *Pingalā* and the *Sushumnā* (Punjabi, *Sukhmanā*) matter the most. The *Idā* that runs from the lower part of the spinal chord to the left nostril, represents the moon, whereas the *Pingalā*, which runs from the lower end of the spinal chord to the right nostril, represents the sun. The *Sushumnā* lies in between these. Stretching from the lower-most part of the abdomen it reaches the *Dasam-dvāra* (the tenth orifice) in the head. There, in the ten thousand-petal lotus (*sahasrara*) resides *purusha*.

It is believed that, at the lower end of the spinal column, lies *Kundalini*, the coiled she-serpent. It has its tail in its mouth. It is considered to be an embodiment of unlimited dormant energy. The major concern of a Haṭha-yogi is to awaken this Serpent energy; and with its help push *prānas* through the *Sushumna* on to the tenth orifice (the *Dasam-dvāra*). The awakening of the Serpent energy is obtained by forcing *prāna-vāyu* (life-breath) downwards and *apāna-vāyu*

(the air in the low part of the abdomen) upward. This stirs the Serpent energy. The internal heat that is generated in the navel region also helps galvanize it. Thereafter *prāna* (life-force) with the help of the enlivened Serpent energy enters Sushumna and reaches *sahasrāra* (the one thousand petalled lotus), of course, after piercing through the six vital centres (*cakras*, plexus) of spiritual activity.

In the *Haṭha-yoga Pradipika* it is held that when *prāna* becomes lean (listless) and the mind becomes absorbed, then these becoming equal, it results in *samādhi*. It is a state in which all thoughts and activities of the striver (*sādhak*) cease and he moves into a state of trance or ecstasy.

Again, when the *Brahma-granthi* that is in the heart, is pierced through by *prānāyāma*, then a state of elation is experienced in the vacuum of the heart and sound of the unstruck music (*anhad nād*) is perceived through human senses. In the second stage, the two *prānas* unite and begin moving in the Sushumnā vacuum.

The yoga treatises usually speak of four types of yoga : the Mantra-yoga, the Haṭha-yoga, the Laya-yoga and the Raja-yoga. Of these the Raja-yoga is the pinnacle; whereas the other three are just steps leading to it. It aims at conquering instincts and realization of the self in its pure form. In it the analytical wisdom is the main force and the end product is the *jiwan-mukta* (one liberated in one's life).

MANTRA-YOGA

The Mantra-yoga is based on the principle that from God emanates idea (*bhāva*); from idea proceeds *nām-rūp* creation. For liberation it has, therefore, to resort to *nām*; from there to enter the idea (*bhāva*) and thence back to the Creator Himself.

YOGIC POWERS

Practice of Yogic techniques is believed to open flood-

gates of knowledge of the unknown to the yogi. He, it is claimed, acquires vast occult powers called *siddhis* and can perform a variety of miracles. Nobody can, in this age of questioning, assert with any amount of certainty that the yogis did possess miraculous powers that are often attributed to them; yet it can be safely presumed that the gullible people in those early days entertained yogis mostly for fear of their supposed supernatural powers. It is also clear that Yoga had, from its pristine high ideal of control of psychomental states (*ċitta vritti nirodha*), strayed a long way off and fallen into the clutches of black magic, medicine and occultism. Inroads made into it by the Vāmācāryas and the Dakshinācāryas had reduced the system to detestible orgies in wine and women.

SIDDHAS AND NATHAS

In the Indian mystic tradition it is customary to refer frequently to nine Nathas and eighty-four Siddhas. Though it appears, nathas and siddhas are different entities, yet they are not quite so. Both are, indeed, synonymous terms. They can appropriately be covered by the nomenclature 'yogi'. Yogis who had through yogic practice acquired, or, at least, professed to have acquired control over the modifications of their *ċittas* (minds); and, in that context, could claim possession of some sort of super-consciousness, manifested by them in the exhibition of some super-natural powers, were called 'Siddhas'. Nathas too were Siddhas. They, because of their affiliation with some stalwarts of their group who gave their cult a new orientation, chose to call themselves Natha-yogis or Natha-siddhas. Whatever the reason, the Siddhas, the Yogis, the Awadhoots and the Nathas mean much the same thing. If there is any difference between the practices of one group or the other, that is due to the religious persuasions to which they initially belonged.

The Nathas got their ears split, and in these they wore large ear-rings (*mundrā*). They wore on their person, by way of a

sacred thread, a black woollen thread called *seli*. They also carried with them a pouch, hung on their shoulders alongwith a cloak (*khinthā*) and a blowing horn (*śringī*). In their hands, they had a begging-bowl (*khappar*) to receive alms therein. They smeared their bodies with ash (*vibhūti*) and distributed the same for benediction of their followers. They wore long hair (*jatā*) on their head also.

In the *Siddha Goshti* figures a siddha, Loharipā by name. He is also referred to as Luipā and is considered to be the Adi Siddha among the Sahajayanis. Sahajayan was a later branch of Buddhism.

Some scholars believe Machhindra Nath, Mina Nath and Luipā (Lohārippā) to be the same person, whereas others regard, at least, Machhindra and Lūpā to be different persons. As regards their times, Machhindra is said to have flourished some time in the tenth century of the Christian era. Luipa is placed a bit earlier.

NATHA-YOGI SECTS

As the Natha-cult spread, it got divided into a number of sects, of which twelve are famous. Lists brought out by different scholars give different names. The one current in the Sikh tradition runs : (1) Helu-panth, (2) Pāvā-panth, (3) Āl-panth, (4) Gamyā-panth, (5) Pāgal-panth, (6) Gopāl-panth, (7) Kanthari-panth, (8) Ban-panth, (9) Dhvaj-panth, (10) Choli-panth, (11) Dās-panth and (12) Rāwal-panth.¹¹ Of these the adherents of Āl-panth believed in Śakti worship. The legend has it that the founder of this sect had had a consort whom his disciples called the 'Ādi-Māi' (corrupted into Āi Māi). She, in her life-time, was acknowledged by the founder of the sect and his disciples as a medium of spiritual communication. After her death there started the practice of making a virgin, a medium for spiritual communication.

¹¹ Kahn Singh, *Gurṣabad-Ratnakar Mahan Kosh*, second ed., 1960, p. 640.

One popular epithet for yogis in the Punjab is 'Rāwal'. It refers to the members of a particular sect of the Natha-yogis, who have usually been householders. They move from house to house, beg alms and often earn their livelihood by sooth-saying. That is why they are called 'rāwals' or 'soothsayers'. They sometimes also profess to show miracles.

Of the rest of the Natha-yogi sects, notice may be taken of the Pāgal-panth only, for it is supposed to have originated with Chaurangi Nath known as Puran Bhagat in Punjab legends. He, as the legend goes, was the son of Raja Salivahan of Sialkot and a step-brother of Raja Rasalu. He turned a yogi because of ill-treatment by his step-mother. He was a near-contemporary of Gorakh.

Ignoring the affiliation with their particular orders, yogis are sometimes referred to as per their achievement or the status in the general hierarchy of their cults. Thus, we have, at the top, the Pavanāhārī-yogis. They live away from the humdrum of life and subsist on roots and wild-fruits. They lead a very austere life and subject themselves to all sorts of penances. That is why they, by way of appreciation, are given the title *pavanāhārī*, which literally means those subsisting only on air.

'Bihangam' or 'Chakravarī' yogis do not stay at one place. They keep on moving about from place to place, doing pilgrimages at the holy places and imparting instruction in Yoga to all such, as aspire for it.

Of the detestable types are yogis that indulge in taking intoxicants—presumably to bring about a state of alienation, concentration and absorption in their selves. They use drugs like *hashish*—*bhang* (*canabis indica*), *charas* and *dhatūrā* for this purpose, and call upon others also to have a taste of these; and, hence, are a real curse for society.

Others that may be placed in the degenerated category are the worshippers of Bhairava, the Vāmācāryas and the

Dakshinācāryas. The Bhairva-yogis choose to have repeat bouts of wine and meat till they fall senseless on the ground. The Vāmācāryas and the Dakshinācāryas also indulge in sexual orgies apart from having bouts of wine and meat. All this, they believe, leads to *Mahāsukh*—a state of great bliss.

GURU NANAK'S METAPHYSICS

Contrary to all these mind-boggling and sometimes even detestable rituals by yogis and nathas, Guru Nanak's is a clean moral and spiritual discipline observed by normal householders. Also, as against Yoga's duality of Soul and Matter, Guru Nanak stood for undiluted monotheism. He believed in the unicity of God, and his creedal statement sketches Him as Eternal, Self-existing, Formless, Beyond the Pale of Time, Unincarnate and the Sole Creator of the phenomenal world. *Prakriti* does not figure in his scheme of things :

From one do many a myriad emanate,
Into One, O Nanak, do the many finally merge.¹²

This is the dictum of the Gurus as recorded in the *Adi-Granth*. This refers to strict monotheism. In fact, duality has no place in Sikhism. *Prakriti*, thus has no independent existence. It comes into being by His Will, referred to in Sikh thought as *hukam*; and it subsists so long as it be His sweet Will.

God, as indicated above, is the Sole Creator. Everything lies in God and God pervades everywhere and in everything. Before manifesting Himself in the form of this phenomenal world, God lay in a state of void, emptiness (*sunṇ samādhi*), or of attributelessness. Nothing prevailed then except His Will. This state is called the *nirguṇa* (attributeless) state. As and when God thought of manifesting himself, He created the vast expanse of myriads of diverse hues and forms called the Universe. He thereby became *sagūṇa* or attributeful. As

¹² *īkas[u] te hoio ananta, nanak, ēkas[u] māhi(n) samāe jio.*

(ਇਕਸੁ ਤੇ ਹੋਇਓ ਅਨੰਤਾ॥ ਨਾਨਕ ਏਕਸੁ ਮਾਹਿ ਸਮਾਏ ਜੀਉ॥

—Majh M4, AG, 31.

nirguṇa He is Absolute, Immutable, Infinite and Ineffable; and as *saguṇa* He is all that is temporal, but more than anything else, He is an embodiment of wonderment, love, and bliss.

The vast and variegated Universe of matter and souls that God has created, is His *līlā* or handiwork. He not only creates it but beholds it in serene joy. He is thus, both, its creator and enjoyer (*bhogtā*). He enjoys it because His Creation is but a manifestation of His own blissful self. For that reason, this phenomenal world is not to be viewed as a sinful and sorrowful place; nor it need be shunned and avoided as if it were some deadly plague. Sikhism thus stands for a healthy involvement in normal life.

Now, God has many attributes with which he is remembered, but the most important of all these is Truth, *satī* (Skt. *satya*) in Punjabi. This connotes His Eternity and Immutability. This attribute is such as is not in evidence in any other being or object. That is why it is, sometimes, taken to be His real name. He is pure consciousness and also a repository of total bliss. Hence, He is to be looked upon as *satī citta ānand*. This wonderful trait of God has been stressed by Guru Nanak in his *Japu Ji* as *satī suhānu sadā man chāo*, i.e., He is embodiment of Truth, Beauty and Boundless Love (St. XXI.8). The Guru here seems to have substituted Boundless Love for bliss. This is to lend prominence to the means, i.e., love, rather than to its end-product, bliss.

Guru Nanak believes God to be both Transcendent as well as Immanent. He is Immanent because having created the Universe, He permeates it and can be comprehended in every minutest phenomenon of it. He is Transcendent, because He is infinite and cannot be confined in the manifest world. Just as all things are in space and space is in everything and yet space is more than the objects that occupy it, much the same way, God transcends the phenomenal world, the world of our senses, and also pervades it. This is how Guru Nanak thinks of

Him to be both Immanent as well as Transcendent—pervading His own creation and yet being outside it. The term transcendent has yet another semiotic dimension. It refers to Lord's Imperturbability vis-a-vis the vast rather immeasurable spectacle that is His Creation, wherein each and every individual placed on this vast stage has himself to answer for his actions.

Unlike Patanjali's *Yoga-darshan* which believes in the multiplicity of souls, Guru Nanak believes in One Universal Soul or Spirit; all other souls or spirits are but individual manifestations of it. They got segregated from their original source by the Inscrutable Will of the Master Himself. This segregation gave Man his individuation, I-am-ness, ego-self or *haumai* of the Sikh parlance. All the miseries, sorrows or *kleśas* of life spring from this *haumai*. Sikhism, therefore, regards *haumai* to be man's most malignant spiritual malady. In the *Japu Ji*, Guru Nanak has identified it as the 'pall of sham and untruth'. If it could somehow be removed, Man would become *sachchiār* and regain the position he had lost. That is how Sikhism views Man's predicament.

In passing, it may be mentioned that 'sachchiar' is the same as '*Gurmukh*' of the *Siddha Goshti*, designated as *Jiwan-mukta* and *Brahma-giāni* also.

Again, Man's individuation consists of soul, mind and body. Of these, soul or spirit partakes of the character of the Divine, and is, therefore, imperishable. When body collapses, that particular link in the life-cycle ceases. Mind serves as a bridge between the body and the soul or, in other words, between Man and God—the Universal Soul. *Haumai* is but a powerful facade of mind. It is this that detracts human soul from seeking merger in the Universal Soul. It is precisely for this reason that the emphasis of all the systems of Yoga is on the yoking of mind to the Divine vision through concentration attained by one or the other method, *sādhana*. The Sikh religion also has its own system called Nām-simran-yoga, which would be discussed a little later.

Other things that need to be mentioned as relevant to the discussion are : (1) Sikhism too believes in the Law of *Karma* and the Doctrine of Transmigration of Soul; (2) To get rid of the clutches of these two inexorable laws, the striver has to undergo some sort of *sādhana*, of which control over one's mind is the primary prerequisite; (3) Efforts made by the *sādhak* or the striver can fructify only if Guru's or Lord-God's grace wills and blesses him so.

PATHS TO SALVATION

The Sikh path to salvation is that of Nam-simran-yoga. It falls within the gamut of Prema-bhakti-yoga, but with one vital difference, that it relates to the *nirguṇa* tradition of the Bhakti-yoga and not to the *saguṇa* one. In the latter, the Bhakti-yoga concentrates on some icon, image or idol of the deity—may be of Rama, Krishna, Siva, Kali, Durga, Bhairav, Hanuman or any other object of love and veneration. But this is not the case with Nām-simran-yoga. Vis-a-vis the *saguṇa* Bhakti, it has to tread a far more exacting path which needs concentration of a higher order. The Sikh path tries to seek this concentration by reconditioning life in such a way that the whole process of having the feel of the Formless becomes an automatic exercise. This is why the Nām-simran-yoga is often referred to in Sikhism as the Sahaja-marga too.

The paths that are traditionally envisaged by the Indian seers for the redemption of Man's soul are three. These are the Karma-marga, the Gyan-marga and the Bhakti-marga. These are also referred to as yogas. Of these, the Bhakti-marga, as we have seen, covers Nām-simran-yoga; and the Karma-marga has, in its gamut, all actions including the Hatha-yoga practices that are undertaken for the sake of the liberation of the soul. The latter, i.e. the Karma-marga aims at the cultivation of energy through concentration on action.

In the early Vedic tradition, this cult conformed to the offering of sacrifices and performing of *yajnas* and other rituals accompanied by chanting of *mantras*. These acts were supposed to generate such energy as could bestow blessings and invest the Karma-margi with super-normal powers. In the *Bhagavadgita* it touched its sublimest form with the development of the concept of *nishkām karma* (action done without any expectation of reward or its effect). The *karmas* were, of course, assigned by society in a manner, it thought fit for its smooth running. Later, with Tantriks, the system degenerated into irrational actions based on superstitions, whims, black magic, reprehensible human sacrifices, sexual orgies etc.

The Gyan-margis hold that the root cause of Man's ills and his failure to free himself from the cycle of birth and death, is his ignorance. To remove this ignorance, Man has but to know the nature of the phenomenal world, which is illusory (*Māyā*); and has also to comprehend the Ultimate Reality, i.e., the Brahman. As soon as he comes to realize that Brahman is Eternal, Immutable, All-pervasive and the Only Essence to which Man's soul (*jivātmā*) has to revert, he gets rid of his egoself and merges in his Real self which is identifiable with the Spirit Divine. For this, the Gyan-margis, like the Haṭha-yogis, stand for Man's total detachment from things temporal.

The third, the Bhakti-marga, rests on loving adoration of the Lord. It is based on devotional faith. It is, as has already been indicated, directed in the case of *saguṇa bhakti* towards a personal God and in the case of *nirguṇa bhakti* towards God's Essence (*nām*) or the Logos or the Word. It demands on the part of the seeker total surrender to the Almighty's Will, and an intense loving adoration of Him. The Nām-simran-yoga of the Sikhs may be ranked in the last category though it fails not to draw heavily on lights provided by the other two. It will, at this stage, be relevant to examine what Name or *Noumenon* is.

NAME/THE NOUMENON

The Sikh Scripture is replete with verses dwelling on Name (*nām*); and the concept, indeed, is central to the thesis of Sikh philosophy and *sādhana* (practice). But the term, notwithstanding its repeat appearance in *Gurbānī*, remains as enigmatic as any other entity of the mystic world. The difficulty arises because the term used in the metaphorical sphere does not very often get anywhere near what we usually understand by it in common parlance. In common speech-form 'name' stands for a thing, person, place or quality. It is an instrument of differentiation as also of identification. In the case of the Absolute God, who is attributeless, who has no form, who is ineffable and who transcends all that we can imagine, the problem of assigning Him a name, defies all speculation. For that reason, theologians of all creeds and of all times have been content to give Him an attributive name, for example, the Almighty, the Creator, the Sustainer, the Merciful and so on. Notwithstanding this, Man's urge to know and address Him by His personal name, as we mortals are wont to do in our temporal life, has always been paramount. The reason for this is to be sought in the intimate relationship that a personal name strikes in the heart of the speaker and the listener. The Jew's claim for 'Jehovah', the Muslim's for 'Allah', and the Hindu's for 'Aum' (Om) as personal names of the Lord rest on this presumption. The Sikh Gurus too have chosen to suggest *Sati* (Truth) as His primordial (*parā-purbalā*) name. This attribute of God is so potent and unique that the like of it cannot be shown to exist anywhere outside His Supreme Being.

There is yet another name by which He is very often referred to in the Sikh lore. It is *Vahigurū*. It is a compound expression—'Vāh-+-Gūrū' (Wonder is Thine, O Lord!). It is based on the response that His feel evokes in the heart of a seeker. Every moment, the seeker stays absorbed in the meditation on God's Name or in contemplation of a vision of God, is a moment of intense wonder, of serene joy and of peace. Such is the efficacy of the Divine Name—whatever it be.

Name or *nām* in Punjabi, is the Prakrit form of the Sanskrit word *nāman*. It is spoken as *nāñv* (ਨਾਂਵ) and *nāo(n)* (ਨਾਉ) also. The Sanskrit word *nāman* stems from some common root of the speech form of the Indo-European stock, where it assumes the form of *noumenon* (Greek) or *nomen* (Latin) or some other variation of it. Its antonym is 'phenomenon' (pl. phenomena). A phenomenon is that which appears as reality to the sensory motor apprehension of man. This forms precisely the subject-matter of investigation by physical sciences. *Noumenon*, on the other hand, is that which lies at the root of the phenomenon; and it can be discerned only through the other, that is the inner eye. Anyway, *noumenon* refers to the Essence that lies behind the world of appearances. Several aphorisms in *Gurbānī* bear this out. Thus we have in the *Japu Ji* :

To all Creation does Thy Name extend
Beyond Thy Name doth nothing pretend.

(St. XIX. 10-11)

Again, we have in the *Sukhmani* that it is Name or *noumenon* that sustains all the creatures, all the regions, nay the whole of the Universe with all its heavens and nether regions.¹³ In *Var Raga Asa*, Guru Nanak makes the whole idea still very clear. He writes—

The Formless Lord—manifested first He Himself
And unfolded He His *noumenon* (essence) too
Created He then the phenomenal world;
Permeating it, He thence began enjoying its
functioning in bliss serene.¹⁴

¹³ *nām ke dhare sagale jant,*
nām ke dhare khand brahmand.

... ..
nām ke dhare agas patal,
nām ke dhare sagal akār.

—Sukhmani, M5, AG, 284

¹⁴ *apīnai ap[u] sājio, apīnai rachio nāo*
duyt kudrat[i] sajai kar[i] asan[u] diṭho chao.

—Var Raga Asa, M1, AG, 463

After permeating it He continues to enjoy its functioning in serene bliss. Thus, in *Gurbānī*, at the theological level, Name or *nām* stands for the essential essence of God. When referred to in this sense it comes to mean 'God's very being', the aggregate of all the attributes by which the Attributeless God may be comprehended. It may even mean the feel of awe and wonder, love and beauty, that a reflection on Him may generate. This experience of Reality, though ineffable, is unique and peculiar to religion. Yearning for Name in *Gurbānī* is tantamount to yearning for the Being whose actual name we do not know, but to whom we are content to refer symbolically as *nām*, meaning thereby 'whatever His Name is'. Actually He is, as asserted in the *Jāp Sāhib* of the tenth Master, *anām*. The function of the word *nām* is, first, to serve as a vocable symbol of the Absolute God and, the second, to conjure up a picture of His essence as explained above.

SABAD/THE WORD

Sabad (Skt. *śabda*) is another word with the same theological import as *nām*. It is a common belief with the major faiths of the world that the Universe came into being as a result of a primordial sound that emanated from God, the Absolute. The seers of the Vedic Age identified it with the Word Aum or OM. This immortal sound is believed to pervade the whole of the visible universe. The *Mandukya Upanishad* delineates it thus :

What has become, what is to become, what will become—all of this is the sound OM. What is beyond these three states of the temporal world, that too is the sound OM.¹⁵

The primary notion of *sabad*, it is claimed, gave rise to the Doctrine of *Mantra* which permeated many Hindu practices; and which gave rise to the *Mantrayan* school of the later Mahayan Buddhism. It holds that :

¹⁵ See *Īśādi Nau Upaniṣad*, "Mandukya", *Mantra* 1, p. 234.

There is associated with each object and each element of nature and with each organic creature, sub-human, human or super human, including the highest order of deities . . . a particular rate of vibration. If this be known and formulated as sound in a *mantra* and worded expertly . . . it is capable of disintegrating the object or element of which it is the key-note, or in vibratory accord, or in case of spiritual beings, of impelling the lesser deities and elementals to appear and the superior deities to emit telepathically their divine influence.¹⁶

The primary notion of the Primordial sound, it appears, was a common heritage of the Indo-Iranian stream of thought, for in Zoroastrianism the idea of the Holy Word, the Menthra Spenta, finds significant expression. There in, it is viewed as the soul of God. The Holy Bible too has a very revealing passage wherein it is stated :

In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him, and without Him was not anything made. In Him was life and the life was the light of man.

(John 1 : 1-5)

It may be noted, that the idea sought to be conveyed by the term Word in the passage quoted above, differs radically from the one that has been discussed above. 'Word' here is Divine Light or Divine Wisdom, i.e., Logos and not any sound with mystic-magic potency.

The Sikh Gurus too expressed themselves on the subject. the Third Nanak says :

Dissolution of the Universe comes through
the Word;

Likewise, its resurgence too takes place
through the Word.¹⁷

¹⁶ Quoted by Kapur Singh in *Praśarapraśna*, second edition, p. 172.

¹⁷ *utpati parlau sabade hove,*
sabde hi phiri opati hove.

The verse quoted above apparently refers to the primary sense of the term *sabad*, which calls to mind the sound potency of the Word. An identical reference occurs in Guru Nanak's *Japu Ji* :

Thy one Word created the Cosmic expanse
And instantly ran myriads of stream of life therein.

(Sl. XVI. 19-20)

Yet Sikhism does not subscribe to the notion of any word possessing magical potency. In a verse the Fifth Nanak categorically rejects all magic formulae :

I know not of any magic formula,
Nor do I lend any credence to witchcraft,
I abhor hypocrisy and deception,
My mind is happily attuned to the Lord's Name.¹⁸

The validity of OM as the primordial sound was questioned by later thinkers, specially the Buddhists. They argued that since sound could not be produced without striking two objects, how could OM, which is a conglomeration of two, and, if pronounced as 'Aum', of even three audible sounds, be something that got caused in the void of God's Absolute *śunya*. Subsequent vedācāryas overcame this difficulty by falling back upon the idea that the Primordial Sound is eternal and coeval with Brahman and that all other evanescent sounds are but representations thereof. Precisely for this reason, the vedantists held Word to be synonymous with Brahman and the yogis preferred to call it *anhat* or *anhad sabad*—that which is supposed to be produced without the striking of two objects; and which, they believe, is still, as ever, reverberating in the Universe. This is often referred to as *anhad nād* (Celestial or Supernal Symphony) also.

¹⁸ *tañt[u] mant[u] pakhand[u] na jana,*
ram ridhai man mania.

There is yet another dimension of the problem. Looked at from the point of view of linguistics, *sabad* is but a conglomeration of sounds arranged to convey an idea. Its function is to add to man's consciousness. And since Brahma is the ultimate source of all *ideas*—all consciousness—*sabad* too has its roots in Brahma. Guru Nanak agrees with this view in the *Siddha Goshti* when he says :

The Word dwells pepetually with the Ineffable Lord;
I find it so, wherever I behold.

(St. LIX.1)

It is the same function as was referred to earlier in the case of *nām* or *noumenon*. The two, therefore, tend to be synonymous. Like *nām*, *sabad* too is the essence of things, by understanding which man may comprehend Truth and become one with Lord-God, the True. It lies dormant in the heart of every human being and may be made manifest through a severe discipline as has been explained in the mint parable of stanza XXXVIII of the *Japu Ji*.¹⁹ The seeker of the Path of Truth has either himself to discover *Sabad*, or else, through guidance by an enlightened being as has himself realized the object and is in a position to guide the seeker.

GURU/THE PRECEPTOR

In the Indian cultural milieu, *guru* is a multidimensional word. In the ordinary sense it means a teacher of an art, craft or vocation. But in the context of religion it has come to mean (1) a religious instructor, (2) founder of a religious system or philosophy, (3) inner conscience and (4) the venerated one. Sanskrit scholars regard *guru* to have stemmed from the root *gri* which means to eat up, to assimilate, or to enlighten. Thus *guru* is one who expels the torpor of ignorance and enlightens the human mind.

¹⁹ *jal[u] paharā dhuraj suniār*

... ..
ghārtai sabad[u] sa(ch)chū taksal.

The Sikh tradition has it that Bhai Mani Singh, the Martyr (d. A.D. 1737), claimed that it was the last Master, Guru Gobind Singh (1661-1708) who himself taught him the meaning of the word *gurū*. According to him *gū* means inertia, matter, nescience, and *rū* means the Principle of Light which illumines consciousness. *Guru* thus stands for nothing less than the Divine Light lodged in the human heart progressively revealed to him through a proper cultivation of his spiritual intuition. In this sense, *Guru* comes to connote God himself, for it is only He who is the Ultimate Enlightener.

The other sense in which the word *guru* is used is that of a guide. But he can only be one who has realized Him; and, through one's Word or instruction, is in a position to lead one's disciple to the attainment of his ultimate object. Need for such a *guru* has been recognized by almost all major religions in one form or the other. The yogis, too, insist on the need for a *guru*. Their insistence is understandable, for their practices are quite esoteric and intricate.

The Sikh Gurus are to be viewed as spiritual teachers, dispellers of nescience. Though their adherents, out of love and reverence for them, often refer to them as *avatāras* (incarnations of God); yet they themselves, had no such pretension. They rather decried being viewed as *avatār* or incarnation of God. Their only claim lay in that they could, through teaching, help their disciples cultivate the spiritual intuition which could awaken the Divine Light within them. Late Sirdar Kapur Singh, a very respected scholar and expositor of Sikh doctrines writes on the point :

The last Sikh Guru sternly proclaimed that in all Sikh Gurus it was the same Light and an identical spirit that successively manifested itself and although successive mortal frames changed the identity of the spirit, the Light remained in tact. After the Tenth Guru, this light stands embodied in the Sikh Scripture, the Guru Granth, and the

spirit continues to operate in the historically permanent Mystic Body of the committed Sikhs, the Holy Congregation of those who follow this light.²⁰

The light, the Gurus have left is enshrined in the Guru Granth, in the form of revelations that had dawned upon them from time to time. Collectively, it is called *Gurbānī* and each unit of it is referred to as *sabad*. *Gurbānī* and *sabad* are thus synonymous, for they refer to Divine Light, conveyed through audible sounds.

Again, since Divine Light explicates His Essence and the same has been identified with *Nām* or Noumenon, i.e., with God's Essence, the three terms, *Nām*, *Sabad* and *Gurbānī* tend to be synonymous in Sikh theological discussions. That is how they find interchangeable expression.

NĀM-SIMRAN-YOGA

Nām-simran-yoga or Discipline of the Name comes within the *nirguṇa* category of the Bhakti-yoga. Since Sikhism does not countenance *avataravād* (the Doctrine of Incarnation), it uses the term *bhakti* in its pristine sense of channelizing and sublimating the entire emotional and spiritual energy of the individual to sustain a continuous yearning for a vision of the Supreme Lord. This, in English parlance, is referred to as 'Loving Adoration of the Lord' and finds expression in an intense yearning for Him.

Recalling the Biblical injunction that 'God is love and he that dwelleth in love dwelleth in God, and God in him', G.S. Randhawa, in his English rendering of Guru Nanak's *Japu Ji*, refers specifically to the psyche that lies behind the cult of Loving Adoration of God. He writes :

God is thus loving, kind and benevolent, and is always readily inclined to welcome all sweet loving hearts into close proximity to Himself. Man has only to learn the idiom proper to converse with Him. This is none other than that of loving adoration of Him . . .

²⁰ Kapur Singh, *Sikhism for Modern Man*, pp. 34-35.

To initiate dialogue with Him we have to resort to the time-old practice that we mortals are wont to use in this phenomenal world for winning the object of our love. This is to eulogise the object of our love and seek proximity to it by striking a very personal note and ascribing a personal name to it according as it appeals to our hearts. The same approach pays dividends in the spiritual world too, in case pursued with single minded devotion. In the case of God it amounts to singing His praises, listening to accounts of Him (hearkening), reflecting on His essence (mediation) and having an abiding faith in Him and in His dispensation.²¹

For starting a dialogue with the Lord, contemplation on His name comes readily to hand. It takes off with repetition of His name, the object of which is to harness and discipline the mercurial mind and to enable it to concentrate on the object of contemplation with the sole aim of ultimately getting absorbed into it. The Sikh Gurus have not specified any particular name for God for the purpose, though *Satinam* and *Vahiguru* have severally and collectively, come to be used for the purpose. The use of these words, or of any other combination of letters, is not to be taken as a *mantram* or a magic formula described on page 42 above, but as an accessory or aid to arousing in one that feeling of wonderment (*vismād*) which gets one lost in the object of wonder itself. This is an aesthetic communion of man's soul with the Power that lies behind it. It is a concerted effort towards apprehension of the Essence we have called *nām*. As and when such experiences multiply, the mercurial mind of the striver, the *sadhak*, begins to achieve concentration. By and by he acquires a habit to live with the *nāmi*, the Being to whom the name refers, and ultimately succeeds in getting absorbed in Him through the medium of *nām*, i.e., God's Essence of which beauty and bliss are but vital manifestations.

²¹ G.S. Randhawa, *Guru Nanak's Japu Ji*, 4th ed., p. 65.

A very important difference in the Classical yoga and the Nam-simran-yoga may be noted. Whereas the Classical yoga ends up with *Kaivalya* (isolation, aloofness) as its ultimate achievement, the Nam-simran-yoga aims at absorption in the Ultimate Reality.

In conclusion, it may be restated that Nam-simran-yoga is not a mechanical recitation of some particular name of God or of some formula. It is an instrument for reconditioning one's self to the Universal Soul and cultivating an irresistible yearning for Lord-God, the True, and in experiencing continuously a deep sense of loving proximity to Him.

SAHAJA MARGA

The path that has been set out above as Nām-simran-yoga is very often referred to, in Sikh thought, as the Sahaja-marga. *Sahaja* literally means 'born with', 'innate' or 'natural' and *marga* means 'path'. Naturalness and moderation are the hall-marks of the state of sahaja in Sikhism. Another word and a very appropriate one to indicate this state, is 'equipoise'. The Sahaja-marga stands for striking a balance in every thing that man does. It does not believe in renunciation of the world, nor does it permit voluptuousness of any kind. The Fifth Nanak, Guru Arjun's injunction on the point is very pertinent :

Seek ye emancipation even while enjoying
the innocent pleasures of life,
Be these hearty laughter, amusing sports,
elegant robes or even dishes palatable;
(but let these all be within the limits of
moderation)²²

²² *nānak satigur[i] bhetūai pūrī hovai jugat[i],
hasandīa(n) khelandīa(n) pahanandīa(n) khavandīa(n),
vich(ch)e hovai mukt[i].*

—Gujari, M5, AG, 522.

Between the ascetic and the epicurean Guru Nanak, thus, chooses the middle path. The Sikh Sahaja-marga, does not subscribe to penances as in Hatha-yoga or to the pursuit of meaningless rituals of *karam-kandis*. It exhorts its followers to weigh reason and judge calmly and judiciously before undertaking a venture—social, religious or even purely ritualistic. It lays stress on a clean, moral, social or vocational life. It is for leading a house-holder's life and enjoying legitimate pleasures and discharging obligations thereof. Over-indulgence or exuberance of passions is to be suppressed and that too through meditation and not by penances as the yogis do.

For attuning the mind to the source of Eternal Bliss the Sahaja-yoga advocates the path of Nam-simran already dwelt upon in the preceding section. Its progress reaches its zenith, when the repetition of Name like a reflex action, becomes an automatic involuntary exercise in a devotee's life. He then begins to feel that he cannot live without it even for a moment, and the repetition of Name goes on through sheer force of habit and attitude. In such a state he begins to experience the feel of the Lord's presence with him, as also in all that be around him. The ideal and the way to attain it has been well illustrated in a hymn of Bhagat Namdeva included in the *Adi Granth*. It explicates—

My mind is the yard-stick, my tongue the scissors;
With these I measure and cut, measure and cut
The noose-string of Yama, the Comptroller of my
accounts.

What have I to do with my caste or low status in life,
For I am here to cherish His Name day in and day out. 1.
Refrain.

I carry on my vocation of dyeing and sewing all right,
Yet I do not pause even for a moment without reflecting
on His Name Divine. 2.

All the time I am busy adoring Him and singing His
praises. 3.

Lo, getting totally attuned to the Lord's Name,
My needle has turned into gold and thread into
silver. 4.²³

In the *Siddha Goshti* itself this aspect of the Sahaja-yoga has been beautifully illustrated with the metaphor of a lotus which grows in muddy waters; yet is altogether unaffected by the grime that is all around it (St. V). Still another metaphor used therein to explain the attitude of a treader of Sahaja marga, is that of an aquatic bird that lives on and floats in streams and yet can and does, at will, move out of water dry and unruffled (*Ibid*).

MUKTI/LIBERATION

All the cults, faiths and philosophies of the civilized world present a quest for ways and means to liberate Man from his conditioned life. They have in their own way worked out disciplines that can liberate him from the bondage of his soul-in-sin. The various words used for the liberated state are *mukti*, *moksa*, *kaivalya* and *nirvāna*. They differ in shades and reflect the philosophies of which they are the products.

Mukti and *moksha*, both mean 'liberation' or 'emancipation' i.e. 'salvation'. They appear to stem from the same Sanskrit root *muc*. Yet when looked upon in the context of Punjabi cultural milieu, *mukti* conveys the idea of something reaching its final stage. It is thus indicative of the completion of a mission; whereas *moksha* has an overtone of release of something against a price.²⁴ In the Smaritan tradition *moksha* was emancipation earned through the performance of *yajnas*, offering of sacrifices and offering of charities, something gained in exchange for a price. In the time of the Vedantists *moksha* came to indicate a state of complete oneness of the soul with *Brahma*. This could be obtained only at the cost of renunciation of the world. Thus *tyāga* (renunciation) was the

²³ Asa, Namdeva, AG, 485.

²⁴ Cf. *mukana* (to come to an end) and *mokh* (price) in Punjabi parlance.

price paid for it. *Kaivalya* of the Sāṃkhya School, as also of the Jains, on the other hand, signifies complete isolation of the soul from everything else. It is not merger but isolation—aloofness—a release from the clutches of *prakṛiti*.

Nirvāṇa is a term in currency particularly in the Buddhist system. They look upon the soul not as an entity, but as something like a series of similar entities that exist from moment to moment, like the flame of the lamp. Just as a flame blows itself out completely when the wick and the oil are both exhausted, leaving no trace whatever of its existence, so too does the soul, as a series come to an end leaving back nothing. This is the state of *nirvāṇa*.

Though the Sikh Gurus have made use of most of the terms mentioned above, the ideal set by them for their followers is *jiwan-mukta*. It is a state of rare peace and serene equipoise that may be attained through the Sahaja-marga as delineated above. In it the striver leads a life perfectly attuned to the Lord Almighty. He remains absorbed in His thought and enjoys a rare bliss by a palpable feel of the Divine presence. This in fact, is a state of immortality and is to be experienced prior to death, i.e., liberation even while one is living. That is what *jiwan* (life) in the term suggests. Because of this ideal the Sahaja-yoga of the Sikhs is known as the Raja-yoga, i.e., the Prince among the Yoga systems.

Besides, Sikhism does not believe in Heaven or Hell as do the followers of the Semitic faiths. For the latter there is only one life; and with death they have to remain confined in their graves till the Day of Resurrection. Thereafter, their actions are to be judged in the presence of their Prophets and each of them is to be assigned a place in Heaven or Hell as his actions may warrant. As against this, the Sikh faith believes that each individual soul either merges in the Universal Soul or slides back into the cycle of birth and death. No doubt, references to *narak* (hell) and *swarga* (paradise) occur in certain hymns

found in the Holy Scripture. These are however conventional devices to bring home truths of the mystical life to the laymen in the jargon that they have traditionally been familiar with. For Sikhism, as also for most of other people professing Nam-simran-yoga, it is the feel of proximity with the True Lord that matters and not the *swarga* of much-promised bounties. A hymn in Raga Bhairau by Kabir is very illuminating. In it he ridicules the much sought after *bihisht* (paradise) with its teeming population of prophets, warriors, chiefs of the tribes and their henchmen. Instead, he prefers to remain tucked up in the narrow space of Lord God's shoes to be able to enjoy proximity to Him.²⁵

DIVINE GRACE

Grace is yet another element that enters into the Sahaja-marga, mentioned above. It is realized that even repetition of God's Name is possible only if His Grace were to will it so.²⁶ The same thing we find stressed upon in Guru Nanak's *Japu Ji*, wherein it is said :

Yet to sing to thee such alone are privileged,
As thy sublime Grace hath blessed;
And ever deeply steeped in Thy love abide

(St. XXVII, 15)

Sikhism subscribes to the Doctrine of *karma*; but does not take it to be as inexorable as the Buddhists do. In it, the Doctrine of *nadar* or of Divine Grace has an over-riding effect.

²⁵ *satar[i] sai salar hai(n) ja ke*
sawa lakh[u] paikambar ta ke
... ..
mo garib ki ko gujravai
majlas[i] dur[i] mahal[u] ko pavai
... ..
das[u] kabir tcri panah samana
bhist[u] najik[i] rakh[u] rahmana.

—Bhairu, Kabir, AG, 1161.

²⁶ *nadar[i] karc ta(n) simria jai.*

—Dhanasri M1. AG, 661.

According to it, even though prayer and righteous action are basic qualifying prerequisites, yet these by themselves are not enough. It is the Grace of the Lord which is the final arbiter of things. No salvation may be expected without the Lord's Grace. The *Japu Ji* puts it very succinctly thus :

While this human form comes of our past actions;
Through His Grace alone may we attain salvation.

(St. IV. 6)

The concept of Divine Grace as God's response to a loving and yearning heart is alien to Sāṃkhya system, or even to Patanjali's Yoga, even though he had opted to bring in the concept of *Purushā Viśeṣa*. It may not be traced in the Karma-marga and the Gyan-marga too, for it is immune to all these, except the Path of Loving Adoration or Bhakti-yoga.

Guru or teacher's grace referred to in other systems, however, is not to be confused with the Lord God's Grace. Indeed, systems other than Bhakti-yoga have nothing to fall back upon by way of Lord's Grace.

The Divine Grace invoked by a devotee may settle upon him direct from God, or through His chosen deputy in human form, viz. by one endowed with the power to deliver Lord-God's message revealed to him and thereby to confer benedictions in like manner. Such a one is almost identifiable with the Divine Word. The Guru, in revealed religions, thus, comes to mean the Word of God or the Voice of God. This is how the revealed Word takes the place of Guru in Sikhism.

GURU NANAK AND THE YOGA CULT

Guru Nanak's *bani* has a number of hymns commenting on the beliefs and practices of the yogis. Raga Ramkali, however, has the major share of these. Apart from the lengthy discourse entitled the *Siddha-Goshti* covering seventy-three stanzas, Raga Ramkali has :

(i) *Chaupada* No. 5 addressed to Machhindra;

(ii) Six *slokas* affixed to *pauri* XII of *Var* by the Third Guru. All these *slokas* take the form of a discourse with one or the other yogi mentioned by name—Isar, Gorakh, Gopi Chand, Charpat and Bharthari.

Pauris VIII and XXVIII-XXXI of *Japu Ji* hold discourse on yogis' beliefs and practices.

Hymns No. 1, 2, 3 and 8 of Raga Sri decry the pursuit of *siddhis* and instead advocate the practice of Nam-simran.

The hymn, *jog na khintha . . .*, in Raga Suhi explicates the Sikh concept of Yoga.

A few other hymns met in Ragas Majh, Gauri, Bilawal, Maru, Basant and Prabhati also dwell on one or other aspect of the yoga-cult. All these show the sway the yogis had had over people's minds in Guru Nanak's time, and how necessary Guru Nanak felt to disabuse people's minds of the degenerated yoga pursuits.

(B) RESUME OF THE SIDDHA GOSHTI

The *Siddha Goshti*, as has been stated in the opening section of this book, dwells mainly on the practical aspects of Guru Nanak's Philosophy. It explicates the Sahaja-marga of the Sikhs, based on Nam-simran-yoga and spells out at length Guru Nanak's own concept of the Guru as also of the Ideal Man. Though major part of the *Goshti* is covered by the concepts mentioned above, a few vital questions concerning the Supreme Reality, the Origin of the Cosmos and Emergence of Man on the Cosmic scene too have been touched upon. The motivation behind these, on the part of the questioning yogis, might have been to embarrass Guru Nanak over a discussion of abstruse Yogic concepts. Yet Guru Nanak meets them on his own firm ground and confronts them with his own view-points embodied in his concept of Nam-simran-yoga.

The various issues that the *Goshti* throws up regarding the practices, beliefs and doctrines of the two systems, the Guru's and the Natha-yogi's, as propounded by Guru Nanak, may be stated as follows :

(1) MAN'S PREDICAMENT

The *Goshti* starts with the thesis that Man, placed as he is, in this phenomenal world, is exposed to various ailments—physical, mental and spiritual. These are born of Man's actions in his present and past lives. These are referred to in the common parlance as 'pleasure and pain' (*sukh dukh*, St. XLIX). 'Pleasure' used in the phrase too, ultimately, proves to be deceptive and a harbinger of suffering, since it rests on sensuality. The spiritualists trace their causes differently to 'darkness of nescience' (*andherā*, St. XV), The 'Serpent's, i.e., *Māyā's* bite' (*sarpani khādhā*, St. XIV), 'the curse of ego' (*hau-mai bikh*, St. XXI), and 'cycle of birth and death' (*āvāgavan*, St. XXV). The difficulties faced in getting rid of these are spoken of as 'wearing a robe of fire' (*agni pairāhan*, St. XLV) and 'munching steel with the teeth of wax' (*khatai sār*, *Ibid*). Both the cults subscribe to this diagnosis of Man's malady, but suggest different remedies for it. The approach, however, is the same.

(2) THE APPROACH AND THE REMEDY

The Yoga cult identifies *citta* as the seat of both pleasure and pain. Guru Nanak places it in *man* (ਮਨ, mind) which, in Punjabi, is synonymous with *citta*. Remedy prescribed by Yoga is control of psychomental states (*citta vritti nirodha*). Guru Nanak too stands for the control of the mercurial mind—*eh[u] man[u] chaltai sach(ch) ghar[i] baisai*—(St. VI). Thus far, both the creeds agree. They, however, differ in their techniques envisaged to countenance the predicament of the human situation and achieve the end which is freeing the individuated soul from the bondage of conditioned life. The yogis stand for the Hatha-yogic techniques and Guru Nanak is for relying on Nam-simran.

3. ATTITUDE TOWARDS LIFE

So far as attitude toward life is concerned, the two persuasions look askance at each other. Yoga advocates renunciation of the temporal life as its first requisite, whereas Guru Nanak is for involvement in normal life. As put in the mouth of Gorakh, the spiritual scion of Loharipa, yoga consists in being away from 'the humdrum life of towns—in woods, under trees and beside shrubs, and in subsisting only on wild fruits and roots' (St. VII). It holds no brief for a house-holder's life. Woman too was looked upon by Gorakh as *bāghini* (tigress) fit to be shunned like plague.

As against this, the Sikh way of life shown by Guru Nanak is not of renunciation. It does not advocate escape from it. Enjoyment of healthy pleasures of life, including normal sex-gratification is welcome; of course, with one great proviso that the striver keeps himself insulated against all evils and indulgence in the course of his journey through the temporal life and that he does not succumb to the temptations of pelf and flesh (*hāu bāu nīd na āvai par ghar[i] 'citt[u] na dolā*—St. VIII.1).

Marked stress by the Sikh Gurus on the life of a normal householder, as being morally far superior, ideally praiseworthy and practically fruitful, acted as a lever also for the restoration of a decent and equal status for women-folk in Sikhism.

(4) GURU NANAK'S DISCIPLINE

Guru Nanak's path propounded in the *Siddha Goshti* is summed up in the expression *sahaja*. This concept has already been discussed at some length in the preceding pages. It may be reiterated that it is a state of perfect balance and equipoise between two contending forces—one pulling towards an altogether temporal one and the other towards a life of asceticism. In the *Siddha Goshti* the concept has been

explained with reference to the life that is led by an aquatic fowl or by a lotus flower (St. V). The former, while perched on watery surface, keeps floating on it; and yet, when it wishes to take off it, it does so with ease and altogether unruffled. Likewise, the lotus flower grows in muddy waters, and yet stays absolutely free of all grime (*Ibid*). The same is the situation of an adherent of the Sahaja-marga. He is able to cover the hazardous voyage of life through the agency of Nam-simran, that is by attuning his mind to the Word Divine:

Abide ye detached in life and have the Name of
the Lord-God lodged in thy heart;
Cherish ye hopes and yet remain ye indifferent
to the outcome thereof.

(St. V)

This path brings one serene joy and honour (Sts. LIV & LVII). The adherent of the Sahaja path, in order to be in tune with the Lord, must always have a light sleep and a spare diet.²⁷ This is another imperative of Guru Nanak's yoga.

(5) NO CREDENCE TO OUTER SYMBOLS

Guru Nanak's yoga does not lend any credence to outer symbols nor to any particular garb. Instead of wearing a yogi's customary ear-rings, he advocates the imbibing of the Holy Word in one's bosom; forsaking of ego, and giving up mad pursuit of sex, anger and conceits (St. X). The cultivation of these habits and attitudes, he asserts, may turn one a *yogendra* and not the wearing of the outer rings. Yet this wisdom dawns on one only through the blessings of the Guru's Word. Likewise, the pouch and the cloak are to give place to the realization of God's omnipresence (*khinthā jholi bhar[i]pur[i] rahia—Ibid*).

²⁷ See Verse quoted on page 47, above.

Continuing his rejection of the outer symbols Guru Nanak admonishes the yogi for laying so much store by the begging bowl, the yogi's cap, the straw prayer-mat and the loin cloth; and, instead advises him the cultivation of the virtues of righteousness, continence and self-restraint (St. 11).

(6) HATHA-YOGA TECHNIQUES NOT COUNTENANCED

Guru Nanak does not subscribe to ascetic practices of the yogis; nor does he accept their claim of earning spiritual merit by going in for rituals and through bathing at holy places. He regards all these exercises as futile and advocates a path marked by equipoise, i.e., *sahaja* (St. VIII). His path does not countenance Hatha-yoga techniques involving *āsanas*, *mudrās*, *prāṇāyām* (breath-control), awakening of *kundalini*, etc. undertaken to bring *ekāgartā* (high degree of concentration) and thereby attain a state of bliss (*samādhi*). This, it professes to achieve through the agency of Nam-simran; for it holds that yoga cannot fructify without the discipline of Name (St. LXVIII). Name, indeed is considered to be the sublimest of all formulae for prayer (St. L.1). Getting imbued with Name opens the gateway to salvation (St. XXXII.1-4).

(7) YOGA AND BHAKTI

When reference is made to Nam-simran, it invariably brings to mind the yoga of Devotion or Bhakti; yet it is a moot point whether yoga proper has or has ever had any strain of Bhakti in it. In view of the Classical Yoga having adopted the Sāṃkhya philosophy, the inference is that Yoga did not countenance any feeling associated with Bhakti, even after the idea of the Universal Soul (*Purusha Viśeṣha*) was incorporated in it; for He was not credited with any act beyond providing the first impulse in *prakṛti*'s business of manifesting itself. This, in a sense, was the adoption of the Vedic idea of the Primordial Sound, Aum/OM, which later gave it an esoteric character with its notions of the *anhad* melody, the *dasam-dvāra*, the *kundalini*, the *śakras* (plexus), the nerve-channels *Idā*, *Pin-gala*, *Sushumna*, etc.

References are, indeed, there in the *Goshti* wherein the Word, *Sabad*, has been identified with the unstruck (*anhat/anhad*) primordial ineffable sound (Sts. XX, L, LII, LIII, LIV and LXII.). Guru Nanak's yoga, however, seeks its realization through Nam-simran and not through the Hatha-yoga techniques advocated by yogis; and therein lies the chief difference between the two paths.

God or *Purusha Viśeṣha*, that came to be incorporated in the Yoga cosmogony, is not an active entity. He is neither the Creator, nor the Sustainer, nor even the Destroyer of the Universe. In the Yoga system, He cannot be achieved by prayer, devotion and faith. He cannot, therefore, be an object of loving devotion. At the most, He can be an aid in facilitating concentration and thereby speedy attainment of *samādhi*.

Thus Bhakti not being germane to Classical yoga, the concept of Nām-simran connoting Loving Adoration of the Lord, does not figure significantly in the yogic lore. The notion of *Sabad*, however, has a pivotal position in Sikh theology. That is why Guru Nanak in his *Siddha Goshti* dwells at considerable length on Word, its nature and its potency as a means of man's salvation.

(8) POTENCY OF THE WORD

The Word, Guru tells the yogis, dwells perpetually with the Ineffable Lord and it pervades all over everywhere (St. LIX.1). Even, when the human forms—nay even their contours and species were not yet there, the Word, in its essence abided with the Lord Absolute (St. LXVII.4). The Word, is the Light of the Lord, the Enlightener Divine (the *logos*), and the mind attuned to it, is the recipient thereof (*sabad gurū surti dhuni chelā*—St. XLIV.2). With Word's help one may know the Absolute Lord who has no features, no colour and is free of the tinge of *Māyā* in His self (St. LIX.6). Word alone may help one taste the Nectar of Life (St. LXI.4). Yet, the lodging of the Word in one's heart is not a self-sought thing. It comes about only when the Lord-God wills it so and blesses the seeker with His Grace (Sts. VI.4, XLVII.6, LVIII.5, LIX.3 and LX.5).

(9) GRACE—ALIEN TO YOGA

Grace of the Lord is a paramount factor in the Sikh system. It has, however, no place in Yoga. Certain verses in the *Goshti* refer specifically to Guru's Word. The Guru's Word being God's revelation to man, has the same potency as God's Word. Therefore, no differentiation is warranted; much more so because all knowledge pertaining to the Divine Word percolates through the medium of the True Guru. God's Grace, first of all, lands on Man by bringing him in contact with the True Preceptor (St. LIV.5). The transformation in man takes place only when God's Grace alights on him (*nānak nadri nadar[i] piāre*—St. XLVII.6); and when this happens, the Divine Word takes root in the striver's heart (St. LIX.3-4).

(10) NEED FOR THE GURU

Guru Nanak, at various places in his *bāni*, emphasizes the need for a True Guru. Stanza XXXVIII of the *Siddha Goshti* forcefully recapitulates the same :

Without the Guru's guidance one deluded by *Māyā*
stays bound to the affliction of birth and death;

Without Guru's guidance one's utmost endeavours
bear no fruit;

Without Guru's guidance man stays stranded
wobbling in doubt;

Without Guru's guidance the soul knows no peace
and stays engrossed in things profane;

Without Guru's guidance, the Serpent of Evil may
beguile human soul;

And, O Nanak, without Guru's guidance one
is irretrievably doomed.

[St. XXXVIII]

The Guru, thus, is the means to seek union with the Lord. He does all this by dispelling darkness of nescience, removal of doubt and duality, and by helping one control one's passions and desires; in other words, by initiating the striver into the Nam-simran-yoga.

The Yogis too laid great stress on the need for the Guru. For that reason, the Yogis asked Guru Nanak pointedly, who his Guru was, and of whom he claimed to be a disciple? The Guru replied that *sabad* embodying God's Light was his Guru and his mind attuned to it was the recipient (disciple, *chela*) thereof (St. XLIV.2). Elsewhere, Guru Nanak, in his *bāni*, had revealed that he had had, as his Guru, One who is beyond reach, altogether Transcendent and the sole Supreme Master.²⁸ This shows that the Word is the medium through which Lord-God communicates with those who yearn for a discourse with Him. Hence the unique status of Word as a Guru—nay, even as the lettered form of the Supreme Being—for the Word, ultimately, refers to Him.

(11) NATURE OF THE COSMOS AND THE SUPREME REALITY

Apart from the points relating to the practices of the two paths, a few questions touching upon the origin of the Cosmos, the nature of the Supreme Reality and the emergence of human specie also figure in the *Goshti*. In reply to the Yogi's question, 'what have you to say about the origin of the Cosmos', the Guru very realistically points out that the question defies all speculation and lands one into a state of high wonderment. For that reason, one may, using Yogic terminology, refer to the Primal state of the Ultimate Reality as *śūnya*—a state in which the Unmanifest Lord pervaded in continuum and far beyond all conceivable bounds (St. LI). That state of *śūnya* may still be experienced by one within oneself, outside oneself and in the three regions of the Universe—in fact, anywhere and everywhere. One who comes to feel the presence of the *śūnya* in one's heart, achieves a place close to the Primordial Being,

²⁸ *aparampar pārbrahm[u] paramēśar[u]*
nanak gur milia soi jio

the Immaculate Lord. He is then said to have reached the Fourth or the Turiya state (*Ibid*).

From the *śunya* state, the Sikh thought postulates, the Unmanifest Lord passed into the state of Pure Essence—of Attributelessness—and thence into a state of Attributefulness (St. XXIV.1). As such the Cosmos is, in the view of the Sikh Gurus, a handiwork of Lord God, the True, and not the result of the modification of the three *gunas* brought about by, as envisaged by Yoga, the propinquity of *prakriti* to *purusha* (the soul).

(12) MAN—HUMAN SOUL

In response to another question posed by the yogis, Guru Nanak explains the evolution of the human soul. He holds that in its true essence, human soul is but a part and parcel of the Universal Soul. It comes into being in the Will of the Lord Eternal (Sts. XXII, XXV and LXVIII). It then assumes the identity of an individual self. In that state, man's soul gradually gets oblivious of its real home and becomes absolutely subservient to his ego-self. This position is radically different from that of Classical yoga which, in accordance with the teachings of the Sāṃkhya School, believes in the plurality of souls and their being at once eternal and co-eval with *prakriti*. Even the later induction of a Universal Soul in the hierarchy of yoga entities does not seem to alter this position, for the Lord-God therein holds a position no more than that of a presiding deity. However, the Sikh theological system is akin to the Vedantic concept that God is not only all-pervading but also all too active. He is thus Himself the Creator (*kartā*) and Himself the Seeker (*surtā*) (St. XXII). The same thing is repeated in another verse, wherein He is said to be Himself the Hidden (*gupta*) and Himself the Manifest One (*pargat*) (St. LXXIII).

(13) OTHER MYSTIC CONCEPTS

Guru Nanak freely uses the mystic terms and concepts of yogis to bring home his views to them. *Sunn* (Skt. *śunya*) is one such term. It literally means 'empty', 'void' or 'non-existent'. It was first used by the Buddhists to assert that no spirit, Supreme or human, lay at the root of existence, and that what appeared was ephemeral and empty. With the passage of time it, however, lost its atheistic stance and came to connote the Ineffability of the Ultimate Reality instead of its emptiness. A little later, the term came to be equated with *nirvana* itself. The yogis made use of it to explain their esoteric doctrines touching upon *sushumna*, *brahmarandra*, *anhat śakra* and even *samādhi*. Infact, they went whole hog to declare *sunn* something akin to the Almighty Lord even. This is how it finds mention in Gorakh's writings :

Sunn is the mother, *sunn* the father,
Sunn, the Immaculate Lord;
 Initiation into *sunn* leads one, verily,
 to be a yogi—stead-fast, deep and sober.²⁹

Sunn, in the verses quoted above has unmistakeably the theist tone. As for Guru Nanak, staunch theist as he was, he takes it to mean 'God sans attributes', i.e., formless, and answers all questions in that light. Other yogic concepts—the moon, the sun, the *sushumnā*, the *idā*, the *pingalā*, the *nāḍī*, the *pavanā* (the breath), the *anhat bāṇī*, the *gagan* and the *dasam-dvāra*—all figure in the discourse; yet they remain subservient to the dictates of Nam-simran-yoga and are not allowed to stray in the realm of the esoteric practices.

²⁹ ਸੁੰਨਿ ਜ ਮਾਈ ਸੁਨਿ ਜ ਬਾਪ।
 ਸੁਨਿ ਨਿਰੰਜਨ ਆਖੇ ਆਪ।
 ਸੁੰਨਿ ਕੈ ਪਰਚੈ ਭਾਸਾ ਸਰੀਰ।
 ਨਿਹਚਲ ਜੋਗੀ ਗਹਰ ਗੰਭੀਰ।

(14) THE GURMUKH (SIKH'S IDEAL MAN)

A question put by a yogi as to why he has donned the robe of a recluse on his person (St. XVII), invokes a very revealing answer from Guru Nanak. He says that he has turned a recluse and taken to roaming about to find for himself a *Gurmukh* (St. XVIII). This shows Guru Nanak's concern for Man. His sole aim, it appears, was to create an Ideal Man who could not only lead a purposeful life himself but also lead others to that end. The way he shows is the path of Nam-simran, the Sahaja-yoga of the Sikhs which unfolds itself in a life of full involvement, based on a quest for Truth, pursued in a state of perfect equipoise and led under the benign control and guidance of the perfect Guru (Sts. VIII and III). The quest fructifies when the seeker gets in tune with the True Lord and feels himself all along in His benign presence. Such a person is referred to as *Gurmukh* in Sikh parlance. Rendered into English it means 'the God-oriented' or 'the God-conscious' one. This concept may be understood better by referring to the corresponding concepts of 'the True Believer' (the Christian) and 'the True Muslim' (the *Momin*) propounded in the two great creeds of the world.

(15) GOSHTI—A SAGA OF THE GURMUKH

The demands that are made on the person of a God-oriented one and the heights of accomplishments that are attained by him have been delineated at such length in the *Siddha Goshti* that one feels tempted to name the *Goshti* as 'the Saga of the *Gurmukh*'. Already referred to repeatedly in different stanzas, the achievements made by and the demands made on him, have again been repeated towards the close of the *Goshti* in stanza LXXI. It states that the *Gurmukh* subdues his ego and thereby liberates his soul. He enshrines Truth in his heart, conquers all fear of death and thus wins over the world.

He suffers no slight at the Lord's Court. Elsewhere in the *Goshti* it is stated that the *Gurmukh* has in him the spiritual potency of the miraculous eight powers claimed by the yogis (St. XXXI). He is a treasure-trove of the wisdom of śāstras, smritis and vedas (St. XXXVII). The richest tribute is paid to him in stanza XL wherein he is compared to a bridge that was constructed by Rama to invade Lanka to destroy the demon King, Ravana. *Gurmukh* is a similar bridge constructed by Lord-God Himself to redeem the people. He has the power to make heavy rocks float on the ocean just as was done by Rama for constructing the bridge. The *Gurmukh*, thus, is supremely proficient to redeem all seekers. Such is the high stature that he attains through the practice of Nām-simran-yoga and by living a life based on what Guru Nanak calls 'Sahaja'.

SIDDHA GOSHTI
TEXT (TRILINGUAL) TRANSLATION
& ANNOTATIONS

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਸਿਧ ਗੋਸਟਿ॥

੧

- ¹ ਸਿਧ ਸਭਾ ਕਰਿ ਆਸਟਿ ਬੈਠੇ ਸੰਤ ਸਭਾ ਜੈਕਾਰੋ॥
- ² ਤਿਸੁ ਆਗੈ ਰਹਰਾਸਿ ਹਮਾਰੀ ਸਾਚਾ ਅਪਰ ਅਪਾਰੋ॥
- ³ ਮਸਤਕੁ ਕਾਟਿ ਧਰੀ ਤਿਸੁ ਆਗੈ ਤਨੁ ਮਨੁ ਆਗੈ ਦੇਉ॥
- ⁴ ਨਾਨਕ ਸੰਤੁ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਸਹਜ ਭਾਇ ਜਸੁ ਲੇਉ॥੧॥

ੴ ਓਕਾਰ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਸਿਧ ਗੋਸਟਿ

੧

- ¹ ਸਿਧ ਸਭਾ ਕਰਿ ਆਸਣਿ ਬੈਠੇ ਸੰਤ ਸਭਾ ਜੈਕਾਰੋ॥
- ² ਤਿਸੁ ਆਗੈ ਰਹਰਾਸਿ ਹਮਾਰੀ ਸਾਚਾ ਅਪਰ ਅਪਾਰੋ॥
- ³ ਮਸਤਕੁ ਕਾਟਿ ਧਰੀ ਤਿਸੁ ਆਗੈ ਤਨੁ ਮਨੁ ਆਗੈ ਦੇਉ॥
- ⁴ ਨਾਨਕ ਸੰਤੁ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਸਹਜ ਭਾਇ ਜਸੁ ਲੇਉ॥੧॥

*ek omkār sat[i]gur prasād[i]
Rāmkalī Mahallā 1 Si(d)dha Gosht[i]*

I

- ¹ *si(d)dha sabhā kar[i] āsan[i] baiṭhe
sant sabhā jaikāro.*
- ² *tis[u] āgai rahrās[i] hamārī
sāchā apar apāro.*
- ³ *mastak[u] kāt[i] dharī(n) tis[u] āgai
tan[u] man[u] āgai deū(n).*
- ⁴ *nānak sant milai sa(ch)ch[u] pālai
sahaj bhā[i] jas[u] leū(n).*

(The Invocation)

There is but one God.
 (Transcendent He is, Yet Immanent too).
 Attainable He is through the Grace of
 the Guru—The Sole Enlightener.

I

- ¹ The Siddhas reach the Guru's congregation,
 Get seated in it in the Yogic posture,
 And offer their salutations to the august assembly.

(The Guru responds)

- ² My salutations be to Lord-God,
 the True, Infinite and Absolute.
³ I bow to ye, O saintly souls, and I submit to ye
 my body, mind and soul.
⁴ Meeting a saint, O Nanak, is twice blessed;
 It brings one closer to the Lord, the True Master;
 And spontaneously earns one merit
 anon and aplenty.

V. 1. "Yogic posture", *asan[i]*; an alternative rendering may be 'prayer mat'.

"salutations", *rahrās[i]*.

V. 2. "the True, Infinite and Absolute", *sacha apar aparo*.

V. 3. "soul", *mastak[u]*; literally 'forehead' which is supposed to be the seat of the soul.

V. 4. "spontaneously", *sahaj bhāi*, naturally; 'instantly'.

"merit", *jas[u]*, 'glory'.

੨

- ¹ ਕਿਆ ਭਵੀਐ ਸਚਿ ਸੂਚਾ ਹੋਇ॥
- ² ਸਾਚ ਸਬਦ ਬਿਨੁ ਮੁਕਤਿ ਨ ਕੋਇ॥੧॥ ਰਹਾਉ॥
- ³ ਕਵਨ ਤੁਮੇ ਕਿਆ ਨਾਉ ਤੁਮਾਰਾ ਕਉਨੁ ਮਾਰਗੁ ਕਉਨੁ ਸੁਆਓ॥
- ⁴ ਸਾਚੁ ਕਹਉ ਅਰਦਾਸਿ ਹਮਾਰੀ ਹਉ ਸੰਤ ਜਨਾ ਬਲਿ ਜਾਓ॥
- ⁵ ਕਹ ਬੈਸਹੁ ਕਹ ਰਹੀਐ ਬਾਲੇ ਕਹ ਆਵਹੁ ਕਹ ਜਾਹੋ॥
- ⁶ ਨਾਨਕੁ ਬੋਲੈ ਸੁਣਿ ਬੈਰਾਗੀ ਕਿਆ ਤੁਮਾਰੀ ਰਾਹੋ॥੨॥

੨

- ¹ ਕਿਆ ਭਵੀਐ ਸਚਿ ਸੂਚਾ ਹੋਇ॥
- ² ਸਾਚ ਸਬਦ ਬਿਨੁ ਮੁਕਤਿ ਨ ਕੋਇ॥੧॥ ਰਹਾਉ॥
- ³ ਕਵਨ ਤੁਮੇ ਕਿਆ ਨਾਉ ਤੁਮਾਰਾ ਕਉਨੁ ਮਾਰਗੁ ਕਉਨੁ ਸੁਆਓ॥
- ⁴ ਸਾਚੁ ਕਹਉ ਅਰਦਾਸਿ ਹਮਾਰੀ ਹਉ ਸੰਤ ਜਨਾ ਬਲਿ ਜਾਓ॥
- ⁵ ਕਹ ਬੈਸਹੁ ਕਹ ਰਹੀਐ ਬਾਲੇ ਕਹ ਆਵਹੁ ਕਹ ਜਾਹੋ॥
- ⁶ ਨਾਨਕੁ ਬੋਲੈ ਸੁਣਿ ਬੈਰਾਗੀ ਕਿਆ ਤੁਮਾਰੀ ਰਾਹੋ॥੨॥

II

- ¹ *kiā bhavlai sa(ch)ch[i] sūchā hoi?*
- ² *sāch sabad bin[u] mukt[i] na koi. 1. rahāo.*
- ³ *kavan tume kiā nāu[n̄] tumārā?*
kaun[u] mārag[u] kaun[u] suāo?
- ⁴ *sāch kahū(n̄) ardās[i] hamārī*
hau(n̄) sant janā(n̄) bal[i] jāo.
- ⁵ *kah baisauh kah rahlai bāle*
kah avauh kah jāho?
- ⁶ *nānak[u] bolai sun[i] bairāgi*
kiā tumārī rāho. 2.

II

(The Guru initiates the discussion)

¹ Can wandering itself help one be pious and true?

² No, for salvation comes not without involvement
with the Word True. Refrain.

(The Siddhas question)

³ Who are you? What name is yours?

What creed you own? And what goal is thine?

(The Guru answers)

⁴ Heed my submission, O Sire,

To be a sacrifice unto the holy men,

Is all, I long for and seek.

(The Siddhas continue their query).

⁵ Where do you live? What name be yours?

Wherefrom have ye come?

And, where hence shall ye go?

(The Guru rejoins)

⁶ O ye, recluses, let me first know

What path do ye tread?

V. 1-2. These two verses are said to form the refrain (*rahāo*) to the whole poem.

V. 3. "goal", *suāo*, 'object'.

V. 4. "submission", *ardas*.

V. 6. "recluses", *bairagi*.



- ¹ ਘਟਿ ਘਟਿ ਬੈਸਿ ਨਿਰੰਤਰਿ ਰਹੀਐ ਚਾਲਹਿ ਸਤਿਗੁਰ ਭਾਏ॥
- ² ਸਹਜੇ ਆਏ ਹੁਕਮਿ ਸਿਧਾਏ ਨਾਨਕ ਸਦਾ ਰਜਾਏ॥
- ³ ਆਸਟਿ ਬੈਸਟਿ ਬਿਰੁ ਨਾਰਾਇਣ ਐਸੀ ਗੁਰਮਤਿ ਪਾਏ॥
- ⁴ ਗੁਰਮੁਖਿ ਬੂਝੈ ਆਪੁ ਪਛਾਣੈ ਸਚੇ ਸਚਿ ਸਮਾਏ॥੩॥



- ¹ ਘਟਿ ਘਟਿ ਬੈਸਿ ਨਿਰੰਤਰਿ ਰਹੀਐ ਚਾਲਹਿ ਸਤਿਗੁਰ ਭਾਏ॥
- ² ਸਹਜੇ ਆਏ ਹੁਕਮਿ ਸਿਧਾਏ ਨਾਨਕ ਸਦਾ ਰਜਾਏ॥
- ³ ਆਸਣਿ ਬੈਸਣਿ ਬਿਰੁ ਨਾਰਾਇਣੁ ਏਸੀ ਗੁਰਮਤਿ ਪਾਏ॥
- ⁴ ਗੁਰਮੁਖਿ ਬੂਝੈ ਆਪੁ ਪਛਾਣੈ ਸਚੇ ਸਚਿ ਸਮਾਏ॥੩॥

III

- ¹ *ghat[i] ghat[i] bais(i) nirantar[i] rahiai
chālai(ñ)h sat(i)gur bhāe.*
- ² *sahaje āe hukm[i] sidhāe
nānak sadā rajāe.*
- ³ *āsan[i] baisan[i] thir[u] nārāiṇ[u]
aist gurmat[i] pāe.*
- ⁴ *gurmukh[i] būjhai āp[u] pachhanai
sach(ch)e sach[i] samāe. 3.*

III

(As for me)

- ¹ Ever do I crave to dwell with One
Who permeates every heart;
And, I move about as be my True Lord's Will.
- ² I came in the phenomenal world as God-Lord willed,
And shall depart as be His Will;
I, Nanak, am ever bound by the Lord's Will.
- ³ One who through the Guru's Word realizes
That none, save the Eternal Lord, is Man's sole resort,
- ⁴ Such a one alone may see the Divine Element within,
And be absorbed in His True Essence.

V. 1. "permeates every heart", *ghat[i] ghat[i] baisi*.

"True Lord's Will", *satigur bhāe*. *Satigur* here refers to 'Lord God the True' from whom Guru Nanak had had all his light.

V. 3. "the Eternal Lord", '*thir[u] naraian[u]*', 'the Ever Stable Lord'.
"sole resort", *asan[i] balsan[i]*; literally 'a place to sit and take rest'.

V. 4. "Such a one", *gurmukh[i]*, 'the God-conscious', the God-oriented.

■

- ¹ ਦੁਨੀਆ ਸਾਗਰੁ ਦੁਤਰੁ ਕਹੀਐ ਕਿਉ ਕਰਿ ਪਾਈਐ ਪਾਰੋ॥
- ² ਚਰਪਟੁ ਬੋਲੈ ਅਉਧੂ ਨਾਨਕ ਦੇਹੁ ਸਚਾ ਬੀਚਾਰੋ॥
- ³ ਆਪੇ ਆਖੈ ਆਪੇ ਸਮਝੈ ਤਿਸੁ ਕਿਆ ਉਤਰੁ ਦੀਜੈ॥
- ⁴ ਸਾਚੁ ਕਹਹੁ ਤੁਮ ਪਾਰਗਰਾਮੀ ਤੁਝੁ ਕਿਆ ਬੈਸਟੁ ਦੀਜੈ॥੪॥

੪

- ¹ ਦੁਨੀਆ ਸਾਗਰੁ ਦੁਤਰੁ ਕਹੀਐ ਕਿਤੁ ਕਰਿ ਪਾਈਐ ਪਾਰੋ॥
- ² ਚਰਪਟੁ ਬੋਲੈ ਅਤਧੂ ਨਾਨਕ ਦੇਹੁ ਸਚਾ ਬੀਚਾਰੋ॥
- ³ ਆਪੇ ਆਖੈ ਆਪੇ ਸਮਝੈ ਤਿਸੁ ਕਿਆ ਉਤਰੁ ਦੀਜੈ॥
- ⁴ ਸਾਚੁ ਕਹਹੁ ਤੁਮ ਪਾਰਗਰਾਮੀ ਤੁਝੁ ਕਿਆ ਬੈਸਣੁ ਦੀਜੈ॥੪॥

IV

- ¹ *duniyā sāgar[u] dutar[u] kahīai*
kio(ñ) kar[i] pālai pāro?
- ² *charpat[u] bolai audhū nānak*
deh[u] sach(ch)ā bichāro.
- ³ *āpe ākhai āpe samjhai*
tis[u] kiā uttar[u] dijai.
- ⁴ *sāch[u] kahhu(ñ) tum pārgrāmi*
tujh[u] kiā baisaṇ[u] dijai. 4.

IV

(Yogi Charpat enquires)

¹ The world is but an unfordable ocean;
How may then one get across it?

² Unravel ye, O Nanak, the secret of the True Path,
Beseeches ye so Charpat.

(The Guru answers)

³ You yourself have stated the Ocean of Life to be
"unfordable";

And, verily, ye deem it to be so.

What answer, O Charpat, may you then expect of
me?

⁴ I am certain, you are the one who hath
crossed the ocean,

What further light may I offer unto you hence?

V. 1. "unfordable ocean", *sagar[u] dutar[u]*.

V. 4. "further light", *baisan[u]*, 'answer! Mohan Singh Diwana takes *baisan* to be *muqam*, 'destination'

"who hath crossed the ocean", *tum pāgrāmī*.

੫

- ¹ ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ॥
- ² ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ॥
- ³ ਰਹਹਿ ਇਕਾਂਤਿ ਏਕੋ ਮਨਿ ਵਸਿਆ ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੇ॥
- ⁴ ਅਗਮੁ ਅਗੋਚਰੁ ਦੇਖਿ ਦਿਖਾਏ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੇ॥੫॥

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- ¹ ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ॥
- ² ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ॥
- ³ ਰਹਹਿ ਇਕਾਂਤਿ ਏਕੋ ਮਨਿ ਵਸਿਆ ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੇ॥
- ⁴ ਅਗਮੁ ਅਗੋਚਰੁ ਦੇਖਿ ਦਿਖਾਏ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੇ॥੫॥

V

- ¹ *jaise jal mai(n)h kamal nirālam[u]*
murghāi nai sāṇe.
- ² *surt[i] sabad bhava sāgar[u] tarlai*
nānak nām[u] vakhāṇe.
- ³ *rahhi(n) ikānt[i] eko man[i] vasiā*
āsā māhi(n) nirāso.
- ⁴ *agam[u] agochar[u] dekh[i] dikhāe*
nānak[u] tā kā dāso. 5.

V

(The Guru continues)

- ¹ (Still, if you do insist, I may fain tell you)
 Lead ye a life detached as does the aquatic fowl
 on the lake;
 Or, much as the lotus flower, which stays free
 of grime, wherefrom it has sprung.
- ² The voyage through the Ocean of Life may, indeed,
 be traversed by attuning the mind to the Word of
 the Lord;
 And sure, O Nanak, by dwelling on the Name Divine.
- ³ Abide ye detached in life and have the Name of the
 Lord-God lodged in thy heart,
 Cherish ye hopes, but remain ye indifferent to the
 outcome thereof.
 (That, pray, is the right course to be cherished by ye.)
- ⁴ Nanak shall, verily, be a slave unto one
 As has a vision of the Inaccessible and Unknowable.

V. 1. "free", *nirālam[u]*, (Skt. *nirālam̐b*) 'not dependent on anything else'.
 "grime", mud, wherein the lotus has its roots.

V. 2. "Ocean of life", *bhava saḡar[u]*.
 "the mind", *surti[i]*.

V. 4. "the Inaccessible", *agam[u]*.
 "Unknowable", *agochar[u]*.

੬

- ¹ ਸੁਣਿ ਸੁਆਮੀ ਅਰਦਾਸਿ ਹਮਾਰੀ ਪੂਛਉ ਸਾਚੁ ਬੀਚਾਰੋ॥
- ² ਰੋਸੁ ਨ ਕੀਜੈ ਉਤਰੁ ਦੀਜੈ ਕਿਉ ਪਾਈਐ ਗੁਰ ਦੁਆਰੋ॥
- ³ ਇਹ ਮਨੁ ਚਲਤਉ ਸਚ ਘਰਿ ਬੈਸੈ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੋ॥
- ⁴ ਆਪੇ ਮੇਲਿ ਮਿਲਾਏ ਕਰਤਾ ਲਾਗੈ ਸਾਚਿ ਪਿਆਰੋ॥੬॥

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- ¹ ਸੁਣਿ ਸੁਆਮੀ ਅਰਦਾਸਿ ਹਮਾਰੀ ਪੁਛਤ ਸਾਚੁ ਬੀਚਾਰੋ॥
- ² ਰੋਸੁ ਨ ਕੀਜੈ ਤਰੁ ਦੀਜੈ ਕਿਤ ਪਾਈਐ ਗੁਰ ਦੁਆਰੋ॥
- ³ ਇਹ ਮਨੁ ਚਲਤਤ ਸਚ ਘਰਿ ਬੈਸੈ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੋ॥
- ⁴ ਆਪੇ ਮੇਲਿ ਮਿਲਾਏ ਕਰਤਾ ਲਾਗੈ ਸਾਚਿ ਪਿਆਰੋ॥੬॥

VI

- ¹ *suṇ[i] suāmi ardās[i] hamārī
pūchhū(ñ) sāch[u] bīchāro.*
- ² *ros[u] na kijai uttar[u] dijai
kio(ñ) pālai gur duāro.*
- ³ *eh man[u] chaltau sach(ch) ghar[i] baisai
nānak nām[u] adhāro.*
- ⁴ *āpe mel[i] milāe kartā
lāgai sāch[i] piāro. 6.*

VI

(One of the Yogis beseeches)

- ¹ Heed my prayer, O Master,
Impart unto me the true insight.
² Be not offended, pray answer my query;
How may the portals of the True Master be reached?

(The Guru replies)

- ³ Let the mercurial mind seek a haven in the mansion
of Truth;
And let Name Divine be its sole prop;
⁴ The Creator shall then, on His Own, make for its
union with Himself,
And the human heart shall then be brimming with
Love Divine.

V. 3. "mercurial", *chaltau*, 'restless'.

੭

- ¹ ਹਾਟੀ ਬਾਟੀ ਰਹਹਿ ਨਿਰਾਲੇ ਰੂਖਿ ਬਿਰਖਿ ਉਦਿਆਨੇ॥
- ² ਕੰਦ ਮੂਲੁ ਅਹਾਰੋ ਖਾਈਐ ਅਉਧੂ ਬੋਲੈ ਗਿਆਨੇ॥
- ³ ਤੀਰਥਿ ਨਾਈਐ ਸੁਖੁ ਫਲੁ ਪਾਈਐ ਮੈਲੁ ਨ ਲਾਗੈ ਕਾਈ॥
- ⁴ ਗੋਰਖ ਪੂਤੁ ਲੋਹਾਰੀਪਾ ਬੋਲੈ ਜੋਗ ਜੁਗਤਿ ਬਿਧਿ ਸਾਈ॥੭॥

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- ¹ ਹਾਟੀ ਬਾਟੀ ਰਹਹਿ ਨਿਰਾਲੇ ਰੂਖਿ ਬਿਰਖਿ ਉਦਿਆਨੇ॥
- ² ਕੰਦ ਮੂਲੁ ਅਹਾਰੋ ਖਾਈਐ ਅਉਧੂ ਬੋਲੈ ਗਿਆਨੇ॥
- ³ ਤੀਰਥਿ ਨਾਈਐ ਸੁਖੁ ਫਲੁ ਪਾਈਐ ਮੈਲੁ ਨ ਲਾਗੈ ਕਾਈ॥
- ⁴ ਗੋਰਖ ਪੂਤੁ ਲੋਹਾਰੀਪਾ ਬੋਲੈ ਜੋਗ ਜੁਗਤਿ ਬਿਧਿ ਸਾਈ॥੭॥

VII

- ¹ *hāu bāu rahhi(n) nirāle*
rūkh[i] birkh[i] udiāne.
- ² *kaṇd mūl[u] ahāro khālai*
audhū bolai giāne.
- ³ *trath[i] nālai sukh[u] phal[u] palai*
mail[u] na lāgai kāl.
- ⁴ *gorakh pūt[u] loharīpā bolai*
jog jugt[i] bidh[i] sāl. 7.

VII

(Gorakh intervenes)

¹ We Yogis, stay away from the humdrum life of the towns.

And shun too we the ways of the worldlings.
Abide we in the woods, under trees and beside shrubs.

² For our subsistence we take only wild roots and fruits;

Such is our way, I may confide in you.

³ Yea, bathe we at holies (all);

And bask in the soothing feel thereof.
Steer we clear too of all that is foul and profane.

⁴ Such is the Yogis' way, that I Gorakh,
The spiritual scion of Loharipa, reveal unto you.

V. 1. "humdrum life of towns" and "the ways of the worldlings", *hau bau* literally 'shops/market place' and 'high way concourse'.

"woods, trees and shrubs", *udiyān*, 'jungle'.

V. 4. "scion" *pūta*; literally 'son'. In the Indian parlance a son born to a person from his loins is known as *bindī pūt* and one who is initiated by some spiritual teacher into his fold/lore is called the *nadī pūt*. *Nadī* refers to the *mantram* (*sabda*, *nad*) with which he is admitted into the respective yogic fold.

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- ¹ ਹਾਟੀ ਬਾਟੀ ਨੀਦ ਨ ਆਵੈ ਪਰ ਘਰਿ ਚਿਤੁ ਨ ਡੋਲਾਈ॥
- ² ਬਿਨੁ ਨਾਵੈ ਮਨੁ ਟੇਕ ਨ ਟਿਕਈ ਨਾਨਕ ਭੂਖ ਨ ਜਾਈ॥
- ³ ਹਾਟੁ ਪਟਟੁ ਘਰੁ ਗੁਰੂ ਦਿਖਾਇਆ ਸਹਜੇ ਸਚੁ ਵਾਪਾਰੋ॥
- ⁴ ਖੰਡਿਤ ਨਿਦ੍ਰਾ ਅਲਪ ਅਹਾਰੰ ਨਾਨਕ ਤਤੁ ਬੀਚਾਰੋ॥੮॥

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- ¹ ਹਾਟੀ ਬਾਟੀ ਨੀਦ ਨ ਆਵੈ ਪਰ ਘਰਿ ਚਿਤੁ ਨ ਡੋਲਾਈ॥
- ² ਬਿਨੁ ਨਾਵੈ ਮਨੁ ਟੇਕ ਨ ਟਿਕਈ ਨਾਨਕ ਭੂਖ ਨ ਜਾਈ॥
- ³ ਹਾਟੁ ਪਟਣੁ ਘਰੁ ਗੁਰੂ ਦਿਖਾਇਆ ਸਹਜੇ ਸਚੁ ਵਾਪਾਰੋ॥
- ⁴ ਖੰਡਿਤ ਨਿਦ੍ਰਾ ਅਲਪ ਅਹਾਰੰ ਨਾਨਕ ਤਤੁ ਬੀਚਾਰੋ॥੮॥

VIII

- ¹ *hāu bāu ni(n)d na āvai*
par ghar[i] chit[u] na dolāi.
- ² *bin[u] nāvai man[u] tek na tika*
nānak bhūkh na jāi.
- ³ *hāt[u] patan[u] ghar[u] gurū dikhāiā*
sahajai sach(ch)[u] vāpāro.
- ⁴ *khandit ni(n)drā alp ahāram*
nānak tat[u] bichāro. 8.

VIII

(The Guru corrects him)

- ¹ Even while living in towns and highways galore,
One need only shun and covet not
Other people's wealth and women-folk.
- ² Without attuning one's self to the Name Divine,
One's mind may find no peace;
And, the soul's cravings, O nanak, may not cease.
- ³ My Guru has revealed within me vast vistas
To imbibe Truth in a state of equipoise.
- ⁴ Added to these is my Guru's injunction:
'Have light sleep and a spare diet'.
Such, O Nanak, is the quintessence of all
contemplation.

V. 1. "wealth and women folk", *parghar[i]*; literally 'house of another person'; symbolically 'other people's wealth and women-folk'; 'pelf and flesh'.

V. 3. "vast vistas", *hat[u]*, *patan[u]*, *ghar[u]*, literally 'shop, town and house'.

"to imbibe Truth", *sa(ch)ch[u]* *vaparo*; literally 'to trade in truth'.

V. 4. "light sleep", *khandit ni(n)dra*. "spare diet", *alp aharang*.
"quintessence . . . contemplation", *tat[u]* *bicharo*

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- ¹ ਦਰਸਨੁ ਭੇਖ ਕਰਹੁ ਜੋਗਿੰਦ੍ਰਾ ਮੁੰਦ੍ਰਾ ਝੋਲੀ ਖਿੰਥਾ॥
- ² ਬਾਰਹ ਅੰਤਰਿ ਏਕੁ ਸਰੇਵਹੁ ਖਟੁ ਦਰਸਨੁ ਇਕ ਪੰਥਾ॥
- ³ ਇਨ ਬਿਧਿ ਮਨੁ ਸਮਝਾਈਐ ਪੁਰਖਾ ਬਾਹੁੜਿ ਚੋਟ ਨ ਖਾਈਐ॥
- ⁴ ਨਾਨਕੁ ਬੋਲੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ॥੯॥

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- ¹ ਦਰਸਨੁ ਭੇਖ ਕਰਹੁ ਜੋਗਿੰਦ੍ਰਾ ਮੁੰਦ੍ਰਾ ਝੋਲੀ ਖਿੰਥਾ॥
- ² ਬਾਰਹ ਅੰਤਰਿ ਏਕੁ ਸਰੇਵਹੁ ਖਟੁ ਦਰਸਨੁ ਇਕ ਪੰਥਾ॥
- ³ ਇਨ ਬਿਧਿ ਮਨੁ ਸਮਝਾਈਐ ਪੁਰਖਾ ਬਾਹੁੜਿ ਚੋਟ ਨ ਖਾਈਐ॥
- ⁴ ਨਾਨਕੁ ਬੋਲੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ॥੯॥

IX

- ¹ darsan[u] bhekh karaho jogindrā
mundrā jholi khinthā.
- ² bārah antar(i) ek(u) sarevauh
khat[u] darsan[u] ik panthā.
- ³ in bidh[i] man[u] samjhālai purkhā.
bāhur[i] chot na khālai.
- ⁴ nānak bolai gurmukh[i] būjhai,
jog jugt[i] i(n)v pālai. 9.

IX

(The Yogis admonish the Guru)

- ¹ Own ye, O Nanak, the stance and garb of a yogi;
Shape ye hence into a yogendra—a master yogi.
In fact, let ye wear ear-rings and carry on thy person
a pouch and a cloak too.
- ² Of the twelve sects of the yogis, own ye the Āi Panth;
And of the six *śāstras*, imbibe ye
The wisdom of one, i.e., the Yoga.
- ³ Mind attuned thus suffers neither traumas of life
nor pangs of death.

**(Retorts Nanak)*

- ⁴ No, Sire, only a God-conscious soul may discern the
ways of true yoga,
And, that may I now explain to you
(To enable you to turn into a yogendra)

V. 1. "stance", *darshan(u)*; literally 'appearance', 'philosophy'.

V. 2. "Āi Panth". See Introduction, p. 31.

V. 4. "a God-conscious soul", *gurmukh(i)*; literally 'a person who has his mind attuned to the Guru, 'the enlightener of soul'. Such a one has been referred to by the interpreters differently as God-oriented', 'God-directed', a 'Saintly person' and even 'God-man'.

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- ¹ ਅੰਤਰਿ ਸਬਦੁ ਨਿਰੰਤਰਿ ਮੁਦ੍ਰਾ ਹਉਮੈ ਮਮਤਾ ਦੂਰਿ ਕਰੀ॥
- ² ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਨਿਵਾਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਸਮਝ ਪਰੀ॥
- ³ ਖਿੰਥਾ ਝੋਲੀ ਭਰਿਪੁਰਿ ਰਹਿਆ ਨਾਨਕ ਤਾਰੈ ਏਕੁ ਹਰੀ॥
- ⁴ ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੀ ਨਾਈ ਪਰਖੈ ਗੁਰ ਕੀ ਬਾਤ ਖਰੀ॥੧੦॥

੧੦

- ¹ ਅੰਤਰਿ ਸਬਦੁ ਨਿਰੰਤਰਿ ਮੁਦ੍ਰਾ ਹਉਮੈ ਮਮਤਾ ਦੂਰਿ ਕਰੀ॥
- ² ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਨਿਵਾਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਸਮਝ ਪਰੀ॥
- ³ ਖਿੰਥਾ ਝੋਲੀ ਭਰਿਪੁਰਿ ਰਹਿਆ ਨਾਨਕ ਤਾਰੈ ਏਕੁ ਹਰੀ॥
- ⁴ ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੀ ਨਾਈ ਪਰਖੈ ਗੁਰ ਕੀ ਬਾਤ ਖਰੀ॥੧੦॥

X

- ¹ *antar[i] sabad[u] nirantar[i] mudrā
haumai manmā dūr[i] karī.*
- ² *kām[u] krodh[u] ahaṁkār[u] nivārai
gur kai sabad[i] so samajh parī.*
- ³ *khinthā jholi bhar[i] pur[i] rahiā
nānak tārai ek[u] harī.*
- ⁴ *sāchā sāhib[u] sāchī nāi
parkhai gur kī bāt kharī. 10.*

X

(The Guru continues)

- ¹ Let imbibing of the Holy Word be
your unceasing pursuit in life;
Forsaking of ego and renouncing of
worldly ties be as yogis' ear-rings to you;
- ² Rid thyself of lust, sex, anger and conceit;
Adopt ye this wisdom through the Guru's Word.
- ³ Besides, let the realization of God's omnipresence
be your pouch and cloak,
For, thus alone may the Lord's Grace redeem you.
- ⁴ Let ye realize that God is True, and
True, indeed, is His Name too.
And, as ye delve deep, ye will find
this alone to be true.

V. 1. "unceasing pursuit", *nirantru[i] mudra*; literally 'incessant posture'. "ego", *haumai mamata*, 'I-ness', 'my' and 'mine-ness'.

V. 2. "Rid", *nivare*.

V. 4. "delve deep", *parkhai*.

੧੧

- ¹ ਉਧਉ ਖਪਰੁ ਪੰਚ ਭੂ ਟੋਪੀ॥
- ² ਕਾਂਇਆ ਕੜਾਸਟੁ ਮਨੁ ਜਾਗੋਟੀ॥
- ³ ਸਤੁ ਸੰਤੋਖੁ ਸੰਜਮੁ ਹੈ ਨਾਲਿ॥
- ⁴ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਿ॥੧੧॥

੧੧

- ¹ ਭੰਬਤ ਖਪਰੁ ਪੰਚ ਭੂ ਟੋਪੀ॥
- ² ਕਾਂਇਆ ਕੜਾਸਣੁ ਮਨੁ ਜਾਗੋਟੀ॥
- ³ ਸਤੁ ਸੰਤੋਖੁ ਸੰਜਮੁ ਹੈ ਨਾਲਿ॥
- ⁴ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਿ॥੧੧॥

XI

- ¹ ū(n)dhau kha(p)par(u) panch bhū topī.
- ² kānyā kaṛāsaṇ[u] man[u] jāgotī.
- ³ sat[u] santokh[u] sanjam[u] hai nāl[i].
- ⁴ nānak gurmukh[i] nām[u] samāl[i]. 11.

XI

- ¹ Shun thy begging bowl and hanker ye not
after material gains;
For your creedal cap don ye the sterling
traits of elements five;
- ² Let thy corporeal frame be thy prayer mat;
And self-restraint a *jagoti* on thy carnal passions.
- ³ May truth, continence and a disciplined mind
be thy guiding lights;
- ⁴ Turn ye God-ward and be ye rapt in the recitation
of Name.
- (This alone will make for true Yoga, says Nanak.)

Note. This stanza deals with the futility of out-ward symbols of Yoga—the begging bowl, the cap, the prayer mat, the pouch and the *jagoti*, i.e., 'the loins' cloth' symbolising 'a check on one's carnal passions'. In their place it advocates the cultivation of virtues of truth, continence, self-restraint, etc., It is thus, in continuation of stanzas IX and X above. With it the discipline needed of a *yogendra*, the Master Yogi, comes to an end with the injunction that this status may be obtained through the Yoga of Nam-Simran alone and not through intricate Hatha-yogic practices.

V. 1. "The sterling traits of elements five", *panchbhū topi*. The five elements, according to the classical tradition, are air, water, fire, earth and ether. They are known for their respective qualities of equality (for all), coolness, warmth, forbearance and unattachedness.

੧੨

- ¹ ਕਵਨੁ ਸੁ ਗੁਪਤਾ ਕਵਨੁ ਸੁ ਮੁਕਤਾ॥
- ² ਕਵਨੁ ਸੁ ਅੰਤਰਿ ਬਾਹਰਿ ਜੁਗਤਾ॥
- ³ ਕਵਨੁ ਸੁ ਆਵੈ ਕਵਨੁ ਸੁ ਜਾਇ॥
- ⁴ ਕਵਨੁ ਸੁ ਤਿਭਵਟਿ ਰਹਿਆ ਸਮਾਇ॥੧੨॥

੧੨

- ¹ ਕਵਨੁ ਸੁ ਗੁਪਤਾ ਕਵਨੁ ਸੁ ਮੁਕਤਾ॥
- ² ਕਵਨੁ ਸੁ ਅੰਤਰਿ ਬਾਹਰਿ ਜੁਗਤਾ॥
- ³ ਕਵਨੁ ਸੁ ਆਵੈ ਕਵਨੁ ਸੁ ਜਾਇ॥
- ⁴ ਕਵਨੁ ਸੁ ਤਿਭਵਣ ਰਹਿਆ ਸਮਾਇ॥੧੨॥

XII

- ¹ *kavan[u] so guptā kavan[u] so muktā?*
- ² *kavan[u] so antar[i] bāhar[i] jugtā?*
- ³ *kavan[u] so āvai kavan so jāi?*
- ⁴ *kavan[u] so tribhavan[i] rahiā samāi? 12.*

XII

(The Yogis ask)

- ¹ Who it is that is Unmanifest?
And, who that is redeemed?
- ² Who it is that is in tune (with the Supreme Reality)
from within and without ?
- ³ And who it is that comes and who the one that goes?
- ⁴ Pray, who it is that pervades the three spheres?

V. 1. "Unmanifest", *gupta*, 'the hidden one'.
"redeemed", *mukta*.

੧੩

- ¹ ਘਟਿ ਘਟਿ ਗੁਪਤਾ ਗੁਰਮੁਖਿ ਮੁਕਤਾ॥
- ² ਅੰਤਰਿ ਬਾਹਰਿ ਸਬਦਿ ਸੁ ਜੁਗਤਾ॥
- ³ ਮਨਮੁਖਿ ਬਿਨਸੈ ਆਵੈ ਜਾਇ॥
- ⁴ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਇ॥੧੩॥

੧੩

- ¹ ਘਟਿ ਘਟਿ ਗੁਪਤਾ ਗੁਰਮੁਖਿ ਮੁਕਤਾ॥
- ² ਅੰਤਰਿ ਬਾਹਰਿ ਸਬਦਿ ਸੁ ਜੁਗਤਾ॥
- ³ ਮਨਮੁਖਿ ਬਿਨਸੈ ਆਵੈ ਜਾਝ॥
- ⁴ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਝ॥੧੩॥

XIII

- ¹ *ghat[i] ghat[i] guptā gurmukh[i] muktā.*
- ² *antar[i] bahar[i] sabad[i] so jugtā.*
- ³ *manmukh[i] binsai āvai jāi.*
- ⁴ *nānak gurmukh[i] sāch[i] smāi.13.*

XIII

[The Guru replies]

- ¹ The Unmanifest One permeates each heart;
The God-conscious one alone is emancipated.
- ² Such a one it is that is in tune with the Supreme
Reality from within and without.
- ³ The self-conceited die only to be born again.
- ⁴ O Nanak, the God-oriented souls instead,
attain union with the Lord.

V. 3. "The self-conceited", *manmukh[i]* as against *gurmukh[i]*)
'the God-oriented'.

੧੪

- ¹ ਕਿਉ ਕਰਿ ਬਾਧਾ ਸਰਪਨਿ ਖਾਧਾ॥
- ² ਕਿਉ ਕਰਿ ਖੋਇਆ ਕਿਉ ਕਰਿ ਲਾਧਾ॥
- ³ ਕਿਉ ਕਰਿ ਨਿਰਮਲੁ ਕਿਉ ਕਰਿ ਅੰਧਿਆਰਾ॥
- ⁴ ਇਹੁ ਤਤੁ ਬੀਚਾਰੈ ਸੁ ਗੁਰੁ ਹਮਾਰਾ॥੧੪॥

੧੪

- 1 ਕਿਤ ਕਰਿ ਬਾਧਾ ਸਰਪਨਿ ਖਾਧਾ॥
- 2 ਕਿਤ ਕਰਿ ਖੋਇਆ ਕਿਤ ਕਰਿ ਲਾਧਾ॥
- 3 ਕਿਤ ਕਰਿ ਨਿਰਮਲੁ ਕਿਤ ਕਰਿ ਅੰਧਿਆਰਾ॥
- 4 ਇਹੁ ਤਤੁ ਬੀਚਾਰੈ ਸੁ ਗੁਰੁ ਹਮਾਰਾ॥੧੪॥

XIV

- ¹ *kio(n) kar[i] bādha sarpani khādhā?*
- ² *kio(n) kar[i] khoiā kio(n) kar[i] lādhā?*
- ³ *kio(n) kar[i] nirmal[u] kio(n) kar[i] andhiārā?*
- ⁴ *eh[u] tat[u] bīchārai so gurū hamārā. 14*

XIV

(The Yogis retort)

- ¹ Say ye, Nanak, how is one beguiled
And consumed by the serpent that is *Maya*?
- ² How does one lose one's proximity to the Lord
Eternal?
And, how may one still regain it?
- ³ How may one become pure,
And how does one slide into nescience?
- ⁴ He who may explain this mystery—
Him alone shall we own as our guide.

V. 1. "beguiled", *ba[n]dha*. *Maya* in the Indian thought represents all that detracts man's soul from its true path and from attaining union with God.

V. 3. "nescience", *andhiara*, 'ignorance'; literally 'darkness'.

V. 4. "guide", *guru*, 'preceptor', 'spiritual teacher'.

੧੫

- ¹ ਦੁਰਮਤਿ ਬਾਧਾ ਸਰਪਨਿ ਖਾਧਾ॥
- ² ਮਨਮੁਖਿ ਖੋਇਆ ਗੁਰਮੁਖਿ ਲਾਧਾ॥
- ³ ਸਤਿਗੁਰੁ ਮਿਲੈ ਅੰਧੇਰਾ ਜਾਇ॥
- ⁴ ਨਾਨਕ ਹਉਮੈ ਮੇਟਿ ਸਮਾਇ॥੧੫॥

੧੫

- ¹ ਦੁਰਮਤਿ ਬਾਧਾ ਸਰਪਨਿ ਖਾਧਾ॥
- ² ਮਨਮੁਖਿ ਖੋਇਆ ਗੁਰਮੁਖਿ ਲਾਧਾ॥
- ³ ਸਤਿਗੁਰੁ ਮਿਲੈ ਅੰਧੇਰਾ ਜਾਇ॥
- ⁴ ਨਾਨਕ ਹਉਮੈ ਮੇਟਿ ਸਮਾਇ॥੧੫॥

XV

- ¹ *durmat[i] bādhā sarpani khādā.*
- ² *manmukh[i] khoiā gurmukh[i] lādhā.*
- ³ *sat[i]guru milai andherā jāi.*
- ⁴ *nānak haumai met[i] samāi. 15.*

XV

(The Guru answers)

- ¹ Listen, O Yogi, it is the evil in man that snake-like
beguiles and entraps one;
- ² The ego-centric one loses his primal bearings,
and the God-oriented one regains these.
- ³ The touch of the True Preceptor
dispells the darkness of nescience.
- ⁴ While subduing of ego paves for union with
the Supreme Lord.

V. 1. "evil in man", *durmat[i]*, 'the *Māya* of the fourteenth stanza'.
"entraps", *khadhā*; literally, 'devoured'.

V. 2. "The ego-centric one", *manmukh[i]*, the same as 'self-conceited'.

੧੬

- ¹ ਸੁੰਨ ਨਿਰੰਤਰਿ ਦੀਜੈ ਬੰਧੁ॥
- ² ਉਡੈ ਨ ਹੰਸਾ ਪਡੈ ਨ ਕੰਧੁ॥
- ³ ਸਹਜ ਗੁਫਾ ਘਰੁ ਜਾਟੈ ਸਾਚਾ॥
- ⁴ ਨਾਨਕ ਸਾਚੇ ਭਾਵੈ ਸਾਚਾ॥੧੬॥

੧੬

- ¹ ਸੁਨ ਨਿਰੰਤਰਿ ਦੀਜੈ ਬੰਧੁ॥
- ² ਉਡੈ ਨ ਹੰਸਾ ਪਡੈ ਨ ਕੰਧੁ॥
- ³ ਸਹਜ ਗੁਫਾ ਘਰ ਜਾਣੈ ਸਾਚਾ॥
- ⁴ ਨਾਨਕ ਸਾਚੇ ਭਾਵੈ ਸਾਚਾ॥੧੬॥

XVI

- ¹ *suñn nirañtar[i] dijai bandh[u].*
- ² *udai na hañsā paṛai na kañdh[u].*
- ³ *sahaj guphā ghar[u] jānai sāchā.*
- ⁴ *nānak sāche bhāvai sāchā. 16.*

XVI

(A Yogi interposes)

¹ Ever have your mind attuned to the *śunya* state
within.

² Your soul shall then roam no more,
Nor your corporeal frame decay.

(The Guru rejoins)

³ No Sir, one need seek the True Lord in
the *Sahaja* state only,

⁴ For the True Lord loves only one as is attuned to
Truth.

V. 1. "*śunya* state", 'a state of emptiness.'

V. 2. "soul", metaphorically *haṁsā*, 'a swan'.

"corporeal frame", *kandh(u)*, 'wall', 'body'.

V. 3. "state", *gupha*; literally 'a den'. For *Sahaja* see Introduction, pp. 47-49.

੧੭

- ¹ ਕਿਸੁ ਕਾਰਣਿ ਗ੍ਰਿਹੁ ਤਜਿਓ ਉਦਾਸੀ॥
- ² ਕਿਸੁ ਕਾਰਣਿ ਇਹੁ ਭੇਖੁ ਨਿਵਾਸੀ॥
- ³ ਕਿਸੁ ਵਖਰ ਕੇ ਤੁਮ ਵਣਜਾਰੇ॥
- ⁴ ਕਿਉ ਕਰਿ ਸਾਥੁ ਲੰਘਾਵਹੁ ਪਾਰੇ॥੧੭॥

੧੭

- ¹ ਕਿਸੁ ਕਾਰਣਿ ਗ੍ਰਿਹੁ ਤਜਿਓ ਉਦਾਸੀ॥
- ² ਕਿਸੁ ਕਾਰਣਿ ਇਹੁ ਭੇਖੁ ਨਿਵਾਸੀ॥
- ³ ਕਿਸੁ ਵਖਰ ਕੇ ਤੁਮ ਵਣਜਾਰੇ॥
- ⁴ ਕਿਉ ਕਰਿ ਸਾਥੁ ਲੰਘਾਵਹੁ ਪਾਰੇ॥੧੭॥

XVII

- ¹ *kis[u] kāraṇ[i] grīh[u] tājio udāsi?*
- ² *kis[u] kāraṇ[i] eh[u] bhekh[u] niwāsi?*
- ³ *kis[u] vakhar ke tum vanjāre?*
- ⁴ *kio(ṇ) kar[i] sāth[u] langhāvauh pāre?17.*

XVII

(The Yogis quip)

- ¹ Why have you renounced your home and
turned a recluse?
- ² Why have you donned this garb of a mendicant?
- ³ What mission have you embarked upon?
- ⁴ How would you manage to ferry across your
fellow-travellers?

V. 3 "mission", *vakhar*, literally 'merchandize one is out to trade in'.

੧੮

- ¹ ਗੁਰਮੁਖਿ ਖੋਜਤ ਭਏ ਉਦਾਸੀ॥
- ² ਦਰਸਨ ਕੈ ਤਾਈ ਭੇਖ ਨਿਵਾਸੀ॥
- ³ ਸਾਚ ਵਖਰ ਕੇ ਹਮ ਵਣਜਾਰੇ॥
- ⁴ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰੇ॥੧੮॥

੧੮

- ¹ ਗੁਰਮੁਖਿ ਖੋਜਤ ਮਏ ਉਦਾਸੀ॥
- ² ਦਰਸਨ ਕੈ ਤਾਈ ਭੇਖ ਨਿਵਾਸੀ॥
- ³ ਸਾਚ ਵਖਰ ਕੇ ਹਮ ਵਣਜਾਰੇ॥
- ⁴ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰੇ॥੧੮॥

XVIII

- ¹ *gurmukh[i] khojat bhae udāsl.*
- ² *darsan kai tal(ñ) bhekh niwāsl.*
- ³ *sāch vakhar ke ham vanjāre.*
- ⁴ *nānak gurmukh[i] utaras[i] pāre. 18.*

XVIII

[The Guru replies]

- ¹ I have turned a recluse in search of a God-conscious person;
- ² I have donned this garb to have a vision of the Lord Divine;
- ³ Search for Truth is the mission I have embarked upon.
- ⁴ No gainsaying Sir, only a God-conscious person may help one get across (the ocean of life).

V. 2. "garb", *bhekh*. "vision", *darshan*.

V. 3. "Search for Truth", *sach vakhar*. *Vakhar*; literally 'a commodity'.

੧੯

- ਕਿਤੁ ਬਿਧਿ ਪੁਰਖਾ ਜਨਮੁ ਵਟਾਇਆ॥
 ² ਕਾਹੇ ਕਉ ਤੁਝੁ ਇਹੁ ਮਨੁ ਲਾਇਆ॥
 ³ ਕਿਤੁ ਬਿਧਿ ਆਸਾ ਮਨਸਾ ਖਾਈ॥
 ⁴ ਕਿਤੁ ਬਿਧਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ॥
 ⁵ ਬਿਨੁ ਦੰਤਾ ਕਿਉ ਖਾਈਐ ਸਾਰੁ॥
 ⁶ ਨਾਨਕ ਸਾਚਾ ਕਰਹੁ ਬੀਚਾਰੁ॥੧੯॥

੧੯

- ¹ ਕਿਤੁ ਬਿਧਿ ਪੁਰਖਾ ਜਨਮੁ ਵਟਾਇਆ॥
 ² ਕਾਹੇ ਕਉ ਤੁਝੁ ਇਹੁ ਮਨੁ ਲਾਇਆ॥
 ³ ਕਿਤੁ ਬਿਧਿ ਆਸਾ ਮਨਸਾ ਖਾਈ॥
 ⁴ ਕਿਤੁ ਬਿਧਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ॥
 ⁵ ਬਿਨੁ ਦੰਤਾ ਕਿਉ ਖਾਈਐ ਸਾਰੁ॥
 ⁶ ਨਾਨਕ ਸਾਚਾ ਕਰਹੁ ਬੀਚਾਰੁ॥੧੯॥

XIX

- ¹ *kit[u] bidh[i] purkhā janam[u] vatāiā?*
 ² *kāhe kau tujh[u] eh[u] man[u] laia?*
 ³ *kit[u] bidh[i] āsā mansā khāi?*
 ⁴ *kit[u] bidh[i] jot[i] nirantar[i] pāi?*
 ⁵ *bin[u] danta(n) kio(n) kharai sār[u]?*
 ⁶ *nānak sācha karaho bichār[u].19.*

XIX

(The Yogis put more questions)

- ¹ How have you undergone a transformation in life?
- ² What is it you have attuned your mind to?
- ³ How have you curbed your cravings and yearnings?
- ⁴ How have you sought the Eternal Light within.
- ⁵ How may one munch steel without teeth?
- ⁶ O Nanak, may you this truth reveal.

V. 1. "undergone a transformation in life", *janam[uj] vatāia*. The reference is to Guru Nanak's leaving a house-holder's life and turning a recluse.

V. 3. "cravings and yearnings", *asa mansa*.

੨੦

- ¹ ਸਤਿਗੁਰ ਕੈ ਜਨਮੇ ਗਵਨੁ ਮਿਟਾਇਆ॥
- ² ਅਨਹਤਿ ਰਾਤੇ ਇਹੁ ਮਨੁ ਲਾਇਆ॥
- ³ ਮਨਸਾ ਆਸਾ ਸਬਦਿ ਜਲਾਈ॥
- ⁴ ਗੁਰਮੁਖਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ॥
- ⁵ ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਖਾਈਐ ਸਾਰੁ॥
- ⁶ ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰੁ॥੨੦॥

੨੦

- ¹ ਸਤਿਗੁਰ ਕੈ ਜਨਮੇ ਗਵਨੁ ਮਿਟਾਇਆ॥
- ² ਅਨਹਤਿ ਰਾਤੇ ਇਹੁ ਮਨੁ ਲਾਇਆ॥
- ³ ਮਨਸਾ ਆਸਾ ਸਬਦਿ ਜਲਾਈ॥
- ⁴ ਗੁਰਮੁਖਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ॥
- ⁵ ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਖਾਈਐ ਸਾਰੁ॥
- ⁶ ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰੁ॥੨੦॥

XX

- ¹ *sat[i]gur kai janame gavan[u] mitāiā.*
- ² *anhat[i] rāte eh[u] man[u] lāiā.*
- ³ *mansā āsā sabad[i] jalāi.*
- ⁴ *gurmukh[i] jot[i] nirañtar pāi.*
- ⁵ *trai guṇa mete khālai sār[u].*
- ⁶ *nānak tāre tāraṇhār[u].20.*

XX

(The Guru answers)

- ¹ Through recourse to the True Guru's path,
I have put a stop to my wanderings;
- ² And, attuned to the Unstruck Supernal Symphony
I have conquered my mind.
- ³ I have quelled my cravings and yearnings by
surrendering to the Word Divine,
- ⁴ And by the Grace of the Guru I have discovered
the Eternal Light within.
- ⁵ One may, indeed, munch steel by subduing the three
modifying forces operating in one's nature.
- ⁶ O Nanak, verily, it is Lord-God alone who may
redeem one.

V. 1. "Through . . . path", *satgur kai janame*; literally 'by taking birth in the household of the Guru'.

"wanderings", *gavan*. Symbolically *gavan* may mean 'cycle of death and rebirth'.

V. 2. "Unstruck". *anhat(i)*; literally sound that emanates 'without striking' against another object.

"Supernal Symphony", *nād*. The mysterious sound the yogis profess to hear.

V. 5. "the three modifying forces", *trai-guna*; i.e., *sattva*, *rajas* and *tamas* which according to the *Sāṃkhya* metaphysics, are characteristics of *prakṛiti* and are responsible for the creation of the phenomenal world. They are inherent in Man's nature too and lead man to activity by affecting modifications in his behaviour.

੨੧

- ¹ ਆਦਿ ਕਉ ਕਵਨੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੋ॥
- ² ਗਿਆਨ ਕੀ ਮੁਦ੍ਰਾ ਕਵਨ ਕਥੀਅਲੇ ਘਟਿ ਘਟਿ ਕਵਨ ਨਿਵਾਸੋ॥
- ³ ਕਾਲ ਕਾ ਠੀਗਾ ਕਿਉ ਜਲਾਈਅਲੇ ਕਿਉ ਨਿਰਭਉ ਘਰਿ ਜਾਈਐ॥
- ⁴ ਸਹਜ ਸੰਤੋਖ ਕਾ ਆਸਟੁ ਜਾਟੈ ਕਿਉ ਛੇਦੇ ਬੈਰਾਈਐ॥
- ⁵ ਗੁਰ ਕੈ ਸਬਦਿ ਹਉਮੈ ਬਿਖੁ ਮਾਰੈ ਤਾ ਨਿਜ ਘਰਿ ਹੋਵੈ ਵਾਸੋ॥
- ⁶ ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਤਿਸੁ ਸਬਦਿ ਪਛਾਟੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੋ॥੨੧॥

੨੧

- ¹ ਆਦਿ ਕਤ ਕਵਨੁ ਬੀਚਾਰ ਕਥੀਅਲੇ ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੋ॥
- ² ਗਿਆਨ ਕੀ ਮੁਦ੍ਰਾ ਕਵਨ ਕਥੀਅਲੇ ਘਟਿ ਘਟਿ ਕਵਨ ਨਿਵਾਸੋ॥
- ³ ਕਾਲ ਕਾ ਠੀਗਾ ਕਿਤ ਜਲਾਈਅਲੇ ਕਿਤ ਨਿਰਮਤ ਘਰਿ ਜਾਈਐ॥
- ⁴ ਸਹਜ ਸੰਤੋਖ ਕਾ ਆਸਣੁ ਜਾਯੈ ਕਿਤ ਛੇਦੇ ਬੈਰਾਈਐ॥
- ⁵ ਗੁਰ ਕੈ ਸਬਦਿ ਹਉਮੈ ਬਿਖੁ ਮਾਰੈ ਤਾ ਨਿਜ ਘਰਿ ਹੋਵੈ ਵਾਸੋ॥
- ⁶ ਜਿਨ ਰਚਿ ਰਚਿਆ ਤਿਸੁ ਸਬਦਿ ਪਛਾਣੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੋ॥੨੧॥

XXI

- ¹ ād[i] kau kavan[u] bichār[u] kathiale
suñn kahā(ñ) ghar vāso.
- ² giān ki mudrā kavan kathiale
ghat[i] ghat[i] kavan niwāso.
- ³ kāl kā ṭhīgā kio(ñ) jalālale
kio(ñ) nirbhau ghar[i] jalai.
- ⁴ sahaj santokh kā āsaṇ[u] jāṇai
kio(ñ) chhede bairālai.
- ⁵ gur kai sabad[i] haumai bikh[u] mārāi
tā(ñ) nij ghar[i] hovai vāso.
- ⁶ jin[i] rach[i] rachīā tis[u] sabad[i] pachhānai
nānak tā kā dāso.21.

XXI

(The Yogis put more questions)

- ¹ What about the pre-cosmos state?
Prior to it where did the Lord of void abide?
- ² What is it that paves the way for gnosis?
Aye, what is it that reverberates in every
human heart?
- ³ How may one defy the fear of death?
How may we approach the Lord *sans*-fear?
- ⁴ How may one attain equipoise and contentment?
Yea, how to subdue animal passions that spell man's
doom?

(The Guru answers)

- ⁵ As Guru's Word purges one of the curse of ego;
One would, of course, be in tune with One's True
Self.
- ⁶ Besides, one who perceives the Creator through the
Word,
Of Him, O Nanak, shall I ever be a slave.

V. 1. "void", *śunya*, 'emptiness'.

V. 2. "way for gnosis", *gian ki mudra*; literally 'the stance/posture for Divine knowledge'.

V. 3. "fear of death", *kalka thi/n/ga*; literally 'the stroke of the Angel, of Death'.

V. 4. "animal passions", *bairai*; literally 'enemies'.

V. 5. "curse of ego", *haumai bikh[u]*; literally 'venom of I-ness'.

੨੨

- 1 ਕਹਾ ਤੇ ਆਵੈ ਕਹਾ ਇਹੁ ਜਾਵੈ ਕਹਾ ਇਹੁ ਰਹੈ ਸਮਾਈ॥
- 2 ਏਸੁ ਸਬਦ ਕਉ ਜੋ ਅਰਥਾਵੈ ਤਿਸ ਗੁਰ ਤਿਲੁ ਨ ਤਮਾਈ॥
- 3 ਕਿਉ ਤਤੇ ਅਵਿਗਤੈ ਪਾਵੈ ਗੁਰਮੁਖਿ ਲਗੈ ਪਿਆਰੋ॥
- 4 ਆਪੇ ਸੁਰਤਾ ਆਪੇ ਕਰਤਾ ਕਹੁ ਨਾਨਕ ਬੀਚਾਰੋ॥
- 5 ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਵੈ ਹੁਕਮੇ ਰਹੈ ਸਮਾਈ॥
- 6 ਪੂਰੇ ਗੁਰ ਤੇ ਸਾਚੁ ਕਮਾਵੈ ਗਤਿ ਮਿਤਿ ਸਬਦੇ ਪਾਈ॥੨੨॥

੨੨

- 1 ਕਹਾ ਤੇ ਆਵੈ ਕਹਾ ਇਹੁ ਜਾਵੈ ਕਹਾ ਇਹੁ ਰਹੈ ਸਮਾਈ॥
- 2 ਏਸੁ ਸਬਦ ਕਤ ਜੋ ਅਰਥਾਵੈ ਤਿਸੁ ਗੁਰ ਤਿਲੁ ਨ ਤਮਾਈ॥
- 3 ਕਿਤੁ ਤਤੇ ਅਵਿਗਤੈ ਪਾਵੈ ਗੁਰਮੁਖਿ ਲਗੈ ਪਿਆਰੋ॥
- 4 ਆਪੇ ਸੁਰਤਾ ਆਪੇ ਕਰਤਾ ਕਹੁ ਨਾਨਕ ਬੀਚਾਰੋ॥
- 5 ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਵੈ ਹੁਕਮੇ ਰਹੈ ਸਮਾਈ॥
- 6 ਪੂਰੇ ਗੁਰ ਤੇ ਸਾਚੁ ਕਮਾਵੈ ਗਤਿ ਮਿਤਿ ਸਬਦੇ ਪਾਈ॥੨੨॥

XXII

- 1 *kahā(n) te āvai kahā(n) eh[u] jāvai*
kahā(n) eh[u] rahai samāi.
- 2 *es sabad kau jo arthāvai*
tis gur til[u] na tamāi.
- 3 *kio(n) ta(t)tai avigatai pāvai*
gurmukh[i] lagai piāro.
- 4 *āpe surtā āpe kartā*
kaho nānak bīchāro.
- 5 *hukme āvai hukme jāvai*
hukme rahai smāi.
- 6 *pūre gur te sāch[u] kamāvai*
gat[i] mit[i] sabade pāi.22.

XXII

(More questions)

¹ Where does Man come from; whereto does he depart;
And, wherein does he stay merged?

² He who unravels this mystery, is,
no doubt, the Guru par excellence.

³ Again, how to know the Essence of the Unmanifest
One?

Yea, how to get attached to it through the Guru?

⁴ Appraise us of Him, O Nanak, who is the Creator
And our caring sustainer too?

(The Guru Answers)

⁵ Man comes into being as be God's Will;
Departs too as be His Will, and
Attains union with Him as His Grace does permit.

⁶ Were one to cultivate Truth under the guidance
of a True Preceptor,
One would have awareness of His Providence
through the Word Divine.

V. 2. "unravels", 'arthave', 'explicates'.

"Guru par excellence", *gur til[u] na tamai*; literally 'the Guru who has not an iota of darkness (or greed) in him.' *Tam* from Skt. 'darkness' and *tam'a* from Arabic 'greed'.

V. 3. "Essence of the Unmanifest One", *tattai avigatai*.

V. 6. "His Providence", *gat[i] mit[i]*; literally 'gait' and 'size'.

੨੩

- ¹ ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਨਿਰੰਤਰਿ ਵਾਸੁ ਲੀਆ॥
- ² ਅਕਲਪਤ ਮੁਦ੍ਰਾ ਗੁਰ ਗਿਆਨੁ ਬੀਚਾਰੀਅਲੇ ਘਟਿ ਘਟਿ ਸਾਚਾ ਸਰਬ ਜੀਆ॥
- ³ ਗੁਰ ਬਚਨੀ ਅਵਿਗਤਿ ਸਮਾਈਐ ਤਤੁ ਨਿਰੰਜਨੁ ਸਹਜਿ ਲਹੈ॥
- ⁴ ਨਾਨਕ ਦੂਜੀ ਕਾਰ ਨ ਕਰਣੀ ਸੇਵੈ ਸਿਖੁ ਸੁ ਖੋਜਿ ਲਹੈ॥
- ⁵ ਹੁਕਮੁ ਬਿਸਮਾਦੁ ਹੁਕਮਿ ਪਛਾਣੈ ਜੀਅ ਜੁਗਤਿ ਸਚੁ ਜਾਣੈ ਸੋਈ॥
- ⁶ ਆਪੁ ਮੇਟਿ ਨਿਰਾਲਮੁ ਹੋਵੈ ਅੰਤਰਿ ਸਾਚੁ ਜੋਗੀ ਕਹੀਐ ਸੋਈ॥੨੩॥

੨੩

- ¹ ਆਦਿ ਕਤ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁਨ ਨਿਰੰਤਰਿ ਵਾਸੁ ਲੀਆ॥
- ² ਅਕਲਪਤ ਮੁਦ੍ਰਾ ਗੁਰ ਗਿਆਨੁ ਬੀਚਾਰੀਅਲੇ ਘਟਿ ਸਾਚਾ ਸਰਬ ਜੀਆ॥
- ³ ਗੁਰ ਬਚਨੀ ਅਵਿਗਤਿ ਸਮਾਈਐ ਤਤੁ ਨਿਰੰਜਨੁ ਸਹਜਿ ਲਹੈ॥
- ⁴ ਨਾਨਕ ਦੂਜੀ ਕਾਰ ਨ ਕਰਣੀ ਸੇਵੈ ਸਿਖੁ ਸੁ ਖੋਜਿ ਲਹੈ॥
- ⁵ ਹੁਕਮੁ ਬਿਸਮਾਦੁ ਹੁਕਮਿ ਪਛਾਣੈ ਜੀਅ ਜੁਗਤਿ ਸਚੁ ਜਾਣੈ ਸੋਈ॥
- ⁶ ਆਪੁ ਮੇਟਿ ਨਿਰਾਲਮੁ ਹੋਵੈ ਅੰਤਰਿ ਸਾਚੁ ਜੋਗੀ ਕਹੀਐ ਸੋਈ॥੨੩॥

XXIII

- ¹ ād[i] kau bismād[ū] bichār[u] kathiale
suñn nirañtar vās[u] liā.
- ² akalpat mudrā gur giān[u] bichārīale
ghat[i] ghat[i] sāchā sarab jā.
- ³ gur bachanī avigat[i] smalai
tat[u] niranjan[u] sahaj[i] lahai.
- ⁴ nānak dūjī kār na karaṇī
sevai sikh[u] so khoj[i] lahai.
- ⁵ hukm[u] bismād[u] hukm[i] pachhāṇai
jīa jugt[i] sach(ch)u jāṇai soi.
- ⁶ āp[u] met[u] nirālam[u] hovai
antar[i] sāch[u] jogī kahīai soi. 23.

XXIII

(Guru's Answers)

- ¹ The very thought of the pre-cosmos state lands
one in a state of wonderment.
In the profound stillness of the *śunya*, the Formless
One pervaded in continuum then.
- ² That state defies all speculation; yet, gnosis flowing
from the True Guru
Helps one perceive the True Lord lodged
in every heart.
- ³ Blest by the Guru's Word, one may get in tune with
the Invisible Lord;
And discover the essence of the Immaculate Lord.
- ⁴ One, as is absorbed in the service of the True Master,
does, O Nanak, succeed in apprehending the Lord.
- ⁵ One, as discerns Lord's wonderous dispensation
through submission to His wonderous will,
Alone may ultimately succeed in realizing the true
essence of life.
- ⁶ Such a one alone deserves to be called a yogi as
effaces one's egoself;
And, getting unattached, discovers Truth in one's
innerself.

V. 1. "wonderment", *bismād[u]*, 'ecstasy'. *śunya*, 'emptiness'.

V. 2. "defies all speculation", *akalpat mudra*, 'the state that cannot be conceived'.

V. 3. "Immaculate", *niranjan*, 'without the tinge of *Maya*'.

V. 5. "wonderous dispensation", *hukam[u] bismād[u]*.

੨੪

- ¹ ਅਵਿਗਤੋ ਨਿਰਮਾਇਲੁ ਉਪਜੇ ਨਿਰਗੁਣ ਤੇ ਸਰਗੁਣੁ ਬੀਆ॥
- ² ਸਤਿਗੁਰ ਪਰਚੈ ਪਰਮ ਪਦੁ ਪਾਈਐ ਸਾਚੈ ਸਬਦਿ ਸਮਾਇ ਲੀਆ॥
- ³ ਏਕੇ ਕਉ ਸਚੁ ਏਕਾ ਜਾਣੈ ਹਉਮੈ ਦੂਜਾ ਦੂਰਿ ਕੀਆ॥
- ⁴ ਸੋ ਜੋਗੀ ਗੁਰ ਸਬਦੁ ਪਛਾਣੈ ਅੰਤਰਿ ਕਮਲੁ ਪ੍ਰਗਾਸੁ ਬੀਆ॥
- ⁵ ਜੀਵਤੁ ਮਰੈ ਤਾ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਅੰਤਰਿ ਜਾਣੈ ਸਰਬ ਦਇਆ॥
- ⁶ ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਆਪੁ ਪਛਾਣੈ ਸਰਬ ਜੀਆ॥੨੪॥

੨੪

- ¹ ਅਵਿਗਤੋ ਨਿਰਮਾਇਲੁ ਤਪਜੇ ਨਿਰਗੁਣ ਤੇ ਸਰਗੁਣ ਥੀਆ॥
- ² ਸਤਿਗੁਰ ਪਰਚੈ ਪਰਮ ਪਦੁ ਪਾਈਐ ਸਾਚੈ ਸਬਦਿ ਸਮਾਇ ਲੀਆ॥
- ³ ਏਕੇ ਕਉ ਸਚੁ ਏਕਾ ਜਾਣੈ ਹਉਮੈ ਦੂਜਾ ਦੂਰਿ ਕੀਆ॥
- ⁴ ਸੋ ਜੋਗੀ ਗੁਰ ਸਬਦੁ ਪਛਾਣੈ ਅੰਤਰਿ ਕਮਲੁ ਪ੍ਰਗਾਸੁ ਕੀਆ॥
- ⁵ ਜੀਵਤੁ ਮਰੈ ਤਾ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਅੰਤਰਿ ਜਾਣੈ ਸਰਬ ਦਇਆ॥
- ⁶ ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਆਪੁ ਪਛਾਣੈ ਸਰਬ ਜੀਆ॥੨੪॥

XXIV

- ¹ āvigato nirmāil[u] upaje
nirgun te sargun[u] thlā.
- ² sat[i]gur parchai parampad[u] pālai
sāchai sabad[i] samae līā.
- ³ eke kau sach[ch][u] ekā jāṇai
haumai dūjā dūr[i] kiā.
- ⁴ so jogi gur sabad[u] pachhāṇai
antar[i] kamal[u] pragās[u] thlā.
- ⁵ jīwat marai tā(ñ) sabh kichhu sūjhai
antar[i] jāṇai sarab dayā.
- ⁶ nānak ta kau milai vadāi
āp[u] pachhāṇai sarab jīā. 24.

XXIV

¹ From the Unmanifest State the Absolute Lord
 moved into a state of Pure Essence;
 And from a state of attributelessness,
 He, thereafter, turned One with attributes.

² Initiation by the True Guru helps one attain
 the highest state of bliss.
 And, saturated in the Word sublime one may merge
 in the True Lord.

³ A yogi, who truly believes in Absolute Unicity
 of the Soul Divine
 And banishes all notions of duality from his mind,

⁴ Verily, begins to comprehend the Guru's Word,
 And experiences within himself the lotus-like vision
 of the Light Divine.

⁵ The curbing of the ego self within, reveals to one
 the mysteries of the Universe;
 And one, then, discerns the Compassionate Lord
 within.

⁶ One who, O Nanak, discerns a common stream of life
 in One's self and in all other beings,
 Is spiritually exalted to rarest heights.

V. 1. "a state of Pure Essence", *nirmail[u]*.

V. 2. "initiation", *parchai*; literally 'cultivation of acquaintance';
 "the highest state of bliss", *param pad[u]*; literally 'the highest status'.

V. 4. "lotus-like vision", *kamal[u] pargas[u]*.

V. 5. "curbing of the ego self within", *jiwat[u] marai*; literally 'turns
 dead to all infatuations while living'.

੨੫

- ¹ ਸਾਚੋ ਉਪਜੈ ਸਾਚਿ ਸਮਾਵੈ ਸਾਚੇ ਸੂਚੇ ਏਕ ਮਇਆ॥
- ² ਝੂਠੇ ਆਵਹਿ ਠਵਰ ਨ ਪਾਵਹਿ ਦੂਜੇ ਆਵਾ ਗਉਣੁ ਭਇਆ॥
- ³ ਆਵਾ ਗਉਣੁ ਮਿਟੈ ਗੁਰ ਸਬਦੀ ਆਪੇ ਪਰਖੈ ਬਖਸਿ ਲਇਆ॥
- ⁴ ਏਕਾ ਬੇਦਨ ਦੂਜੇ ਬਿਆਪੀ ਨਾਮੁ ਰਸਾਇਣੁ ਵੀਸਰਿਆ॥
- ⁵ ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਮੁਕਤੁ ਭਇਆ॥
- ⁶ ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰਾ ਹਉਮੈ ਦੂਜਾ ਪਰਹਰਿਆ॥੨੫॥

੨੫

- ¹ ਸਾਚੀ ਤਪਜੈ ਸਾਚਿ ਸਮਾਵੈ ਸਾਚੇ ਸੂਚੇ ਏਕ ਮਝਆ॥
- ² ਝੂਠੇ ਆਵਹਿ ਠਵਰ ਨ ਪਾਵਹਿ ਦੂਜੇ ਆਵਾ ਗਤਯੁ ਮਝਆ॥
- ³ ਆਵਾ ਗਤਯੁ ਮਿਟੈ ਗੁਰ ਸਬਦੀ ਆਪੇ ਪਰਖੈ ਬਖਸਿ ਲਝਆ॥
- ⁴ ਏਕਾ ਬੇਦਨ ਦੂਜੇ ਬਿਆਪੀ ਨਾਮੁ ਰਸਾਝਯੁ ਵੀਸਰਿਆ॥
- ⁵ ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੂਝਾਏ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਮੁਕਤੁ ਮਝਆ॥
- ⁶ ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰਾ ਹਤਮੈ ਦੂਜਾ ਪਰਹਰਿਆ॥੨੫॥

XXV

- ¹ *sāchau(n) upajai sāch[i] samāvai*
sāche sūchai ek mayā.
- ² *jhūthe āvai(n)h thavar na pāvai(n)h*
dūjai āvāgaun[u] bhayā.
- ³ *avāgaun[u] mitai gur sabadi*
āpe parkhai bakhsh[i] layā.
- ⁴ *ekā bedan dūjai biāpi*
nām[u] rasāyan[u] visaryā.
- ⁵ *so būjhai jis[u] āp[i] bujhāe*
gur kai sabad[i] so mukt[u] bhayā.
- ⁶ *nānak tāre tāraṇhārā*
haumai dūjā parharyā.25.

XXV

(The Guru explains)

- ¹ The One as lives by Truth, goes back, in the end,
to merge with the True Lord;
And so does the chaste one too, for the True
and the chaste are verily but One.
- ² The false ones on the other hand, come in the world,
but find not their bearings;
And, not rid of the spell of duality, they grope
in the cycle of birth and death.
- ³ The cycle of birth and death may be broken
by imbibing the Guru's Word.
Lord-God Himself judges the actions of a person,
and He Himself ordains his redemption.
- ⁴ The afflictions that chase man continually,
flow from duality; and in that state,
Man stays oblivious of the elixir of Name.
- ⁵ Only that person may comprehend this secret,
as is blest by the Guru with the Word Divine.
- ⁶ The Redeemer alone may, O Nanak, redeem one by
getting one rid of ego,
And thence the clutches of duality.

V. 1. "as lives by Truth", *sachauo(n) upajai*; literally 'is product of Truth'.

V. 2. "bearings", *thavar*; literally 'place'.

"duality", *duje*. The reference is to 'things worldly'.

V. 4. "affliction", *bedan*, 'malady'. "elixir", *rasayan[u]*.

੨੬

- ¹ ਮਨਮੁਖਿ ਭੁਲੈ ਜਮ ਕੀ ਕਾਟਿ॥
- ² ਪਰ ਘਰੁ ਜੋਹੈ ਹਾਟੇ ਹਾਟਿ॥
- ³ ਮਨਮੁਖਿ ਭਰਮਿ ਭਵੈ ਬੇਬਾਟਿ॥
- ⁴ ਵੇਮਾਰਗਿ ਮੂਸੈ ਮੰਤ੍ਰਿ ਮਸਾਟਿ॥
- ⁵ ਸਬਦੁ ਨ ਚੀਨੈ ਲਵੈ ਕੁਬਾਟਿ॥
- ⁶ ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਸੁਖੁ ਜਾਣਿ॥੨੬॥

੨੬

- ¹ ਮਨਮੁਖਿ ਭੁਲੈ ਜਮ ਕੀ ਕਾਣਿ॥
- ² ਪਰ ਘਰੁ ਜੋਹੈ ਹਾਣੇ ਹਾਣਿ॥
- ³ ਮਨਮੁਖਿ ਭਰਮਿ ਭਵੈ ਬੇਬਾਣਿ॥
- ⁴ ਵੇਮਾਰਗਿ ਮੂਸੈ ਮੰਤ੍ਰਿ ਮਸਾਣਿ॥
- ⁵ ਸਬਦੁ ਨ ਚੀਨੈ ਲਵੈ ਕੁਬਾਣਿ॥
- ⁶ ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਸੁਖੁ ਜਾਣਿ॥੨੬॥

XXVI

- ¹ *manmukh[i] bhūlai jam kī kāṇṇ[i].*
- ² *par ghar[u] johai hāṇe hāṇ[i].*
- ³ *manmukh[i] bharam[i] bhavai bebaṇ[i].*
- ⁴ *vemārg[i] mūsai mantar[i] masāṇ[i].*
- ⁵ *sabad[u] na chinai lavai kubāṇ[i].*
- ⁶ *nanak sāch[i] rate sukh[u] jāṇ[i].*

XXVI

(The Guru continues)

- ¹ The ego-centric person strays from the true path
oblivious of the inevitable blow of death.
- ² Lustfully craving what belongs to others,
he unabashedly invites his own damnation.
- ³ Deluded by doubt, he strays in wilderness.
- ⁴ Having no direction he is utterly lost like the wretch
reciting incantations in a grave-yard.
- ⁵ He swears not by the Word, and mumbles much that
makes little sense.
- ⁶ Nanak, know ye that serene joy comes only through
being immersed in devotion to the Lord True.

V. 1. "blow of death", *jam ki kan[i]*.

V. 2. "what belongs to others", *par ghar[u]*. In the Indian cultural milieu *par gharu* usually connotes 'others pelf and women folk'.

"invites", *johe*. "damnation", *hāne han[i]*; literally 'loss after loss', 'total loss'.

V. 4. "having no direction", *vermarag[i]*; literally 'without any set path'.

V. 5. "swears not", *na chinai*. "mumbles", *lavai*.

"little sense", *kubān[i]*.

੨੭

- ¹ ਗੁਰਮੁਖਿ ਸਾਚੇ ਕਾ ਭਉ ਪਾਵੈ॥
- ² ਗੁਰਮੁਖਿ ਬਾਣੀ ਅਘੜੁ ਘੜਾਵੈ॥
- ³ ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਹਰਿ ਗੁਣ ਗਾਵੈ॥
- ⁴ ਗੁਰਮੁਖਿ ਪਵਿਤ੍ਰੁ ਪਰਮ ਪਦੁ ਪਾਵੈ॥
- ⁵ ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ॥
- ⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਵੈ॥੨੭॥

੨੮

- ¹ ਗੁਰਮੁਖਿ ਸਾਚੇ ਕਾ ਮਤ ਪਾਵੈ॥
- ² ਗੁਰਮੁਖਿ ਬਾਣੀ ਅਬਝ ਥਝਾਵੈ॥
- ³ ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਹਰਿ ਗੁਣ ਗਾਵੈ॥
- ⁴ ਗੁਣ ਪਵਿਤ੍ਰੁ ਪਰਮ ਪਦੁ ਪਾਵੈ॥
- ⁵ ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ॥
- ⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਵੈ॥੨੮॥

XXVII

- ¹ *gurmukh[i] sāche kā bhau pāvai.*
- ² *gurmukh[i] bāṇī aghar[u] gharāvai.*
- ³ *gurmukh[i] nirmal har[i] guṇ gāvai.*
- ⁴ *gurmukh[i] pavitra param pad[u] pāvai.*
- ⁵ *gurmukh[i] rom[i] rom[i] har[i] dhiāvai.*
- ⁶ *nānak gurmukh sāch[[i] samāvai.*

XXVII

- ¹ The God-conscious being ever lives in fear of
the True Lord.
- ² He disciplines his mercurial mind through the
medium of the Word;
- ³ He sings praises of the Lord Immaculate;
- ⁴ And attains the highest state of holiness.
- ⁵ Totally absorbed he meditates on God,
- ⁶ The God-conscious being, O Nanak, ultimately
merges in the True Lord's own self.

V. 1. "The God-conscious being", *gurmukh[i]*.

V. 2. "disciplines", *gharāwai*.

"mercurial", *aghar[u]*; literally 'uncut', 'restless'.

V. 3. "Lord Immaculate", *nirmal hari*.

V. 5. "Totally absorbed", *rom[i] rom[i]*. *Rom[i] rom[i]*; literally
'every hair on the body'.

੨੮

- ¹ ਗੁਰਮੁਖਿ ਪਰਚੈ ਬੇਦ ਬੀਚਾਰੀ॥
- ² ਗੁਰਮੁਖਿ ਪਰਚੈ ਤਰੀਐ ਤਾਰੀ॥
- ³ ਗੁਰਮੁਖਿ ਪਰਚੈ ਸੁ ਸਬਦਿ ਗਿਆਨੀ॥
- ⁴ ਗੁਰਮੁਖਿ ਪਰਚੈ ਅੰਤਰ ਬਿਧਿ ਜਾਨੀ॥
- ⁵ ਗੁਰਮੁਖਿ ਪਾਈਐ ਅਲਖ ਅਪਾਰੁ॥
- ⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਦੁਆਰੁ॥੨੮॥

੨੮

- ¹ ਗੁਰਮੁਖਿ ਪਰਚੈ ਬੇਦ ਬੀਚਾਰੀ॥
- ² ਗੁਰਮੁਖਿ ਪਰਚੈ ਤਰੀਐ ਤਾਰੀ॥
- ³ ਗੁਰਮੁਖਿ ਪਰਚੈ ਸੁ ਸਬਦਿ ਗਿਆਨੀ॥
- ⁴ ਗੁਰਮੁਖਿ ਪਰਚੈ ਅੰਤਰ ਬਿਧਿ ਜਾਨੀ॥
- ⁵ ਗੁਰਮੁਖਿ ਪਾਈਐ ਅਲਖ ਅਪਾਰੁ॥
- ⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਦੁਆਰੁ॥੨੮॥

XXVIII

- ¹ *gurmukh[i] parchai bed bichāri,*
- ² *gurmukh[i] parchai tarīai tārī.*
- ³ *gurmukh[i] parchai so sabad[i] giāni,*
- ⁴ *gurmukh[i] parchai antar bidh[i] jāni.*
- ⁵ *gurmukh pālai alakh apār[u],*
- ⁶ *nānak gurmukh[i] mukt[i] duār[u].*

XXVIII

- ¹ Guru's Word helps one get endowed with the wisdom of the vedas;
- ² Guru's Word enables one to steer safe in life;
- ³ Guru's Word leads one to gnosis divine;
- ⁴ Guru's Word helps one gain insight into one's ownself;
- ⁵ Guru's Word gets one to the Ineffable and Inaccessible Lord;
- ⁶ Guru's Word, O Nanak, paves for the liberation of the soul;

V. 1. "Guru's Word", *gurmukh[i] parchai*, i.e., 'briefing by the Guru'.

V. 2. "gnosis divine", *sabad[i]-giānī*.

V. 5. "Ineffable and Inaccessible", *alakh apār[u]*.

V. 6. "liberation of the soul", *mukt[i] duār*; literally 'access to the gate of emancipation'.

੨੯

- ¹ ਗੁਰਮੁਖਿ ਅਕਥੁ ਕਥੈ ਬੀਚਾਰਿ॥
- ² ਗੁਰਮੁਖਿ ਨਿਬਹੈ ਸਪਰਵਾਰਿ॥
- ³ ਗੁਰਮੁਖਿ ਜਪੀਐ ਅੰਤਰਿ ਪਿਆਰਿ॥
- ⁴ ਗੁਰਮੁਖਿ ਪਾਈਐ ਸਬਦਿ ਅਚਾਰਿ॥
- ⁵ ਸਬਦਿ ਭੇਦਿ ਜਾਣੈ ਜਾਣਾਈ॥
- ⁶ ਨਾਨਕ ਹਉਮੈ ਜਾਲਿ ਸਮਾਈ॥੨੯॥

੨੯

- ¹ ਗੁਰਮੁਖਿ ਅਕਥੁ ਕਥੈ ਬੀਚਾਰਿ॥
- ² ਗੁਰਮੁਖਿ ਨਿਬਹੈ ਸਪਰਵਾਰਿ॥
- ³ ਗੁਰਮੁਖਿ ਜਪੀਐ ਅੰਤਰਿ ਪਿਆਰਿ॥
- ⁴ ਗੁਰਮੁਖਿ ਪਾਈਐ ਸਬਦਿ ਅਚਾਰਿ॥
- ⁵ ਸਬਦਿ ਭੇਦਿ ਜਾਣੈ ਜਾਣਾਈ॥
- ⁶ ਨਾਨਕ ਹਉਮੈ ਜਾਲਿ ਸਮਾਈ॥੨੯॥

XXIX

- ¹ *gurmukh[i] akath[u] kathai blchār[i].*
- ² *gurmukh[i] nibhai saparvār[i].*
- ³ *gurmukh[i] japlai antar[i] piār[i].*
- ⁴ *gurmukh[i] pālai sabad achār[i].*
- ⁵ *sabad[i] bhed[i] jāṇai jāṇāi.*
- ⁶ *nānak haumai jāl[i] samāi.29.*

XXIX

- ¹ The God-conscious one, through contemplation,
apprehends the Inexpressible Lord and
dilates on Him.
- ² The God-conscious one advances on the spiritual
path leading a house-holder's life.
- ³ The God-conscious one lovingly adores the Lord in
one's heart.
- ⁴ The God-conscious one promotes insight into the
essence of the Word.
- ⁵ The God-conscious one comprehends the Word
and thence enlightens others.
- ⁶ O Nanak, the God-conscious one subdues one's
egoself and, verily, attains union with the Lord.

V. 1. "the Inexpressible", *akath*.

V. 2. "leading a householder's life", *saparvār[i]*.

V. 4. "insight into the essence of the Word", *sabad[i] achār[i]*.

੩੦

- ¹ ਗੁਰਮੁਖਿ ਧਰਤੀ ਸਾਚੈ ਸਾਜੀ॥
- ² ਤਿਸ ਮਹਿ ਓਪਤਿ ਖਪਤਿ ਸੁ ਬਾਜੀ॥
- ³ ਗੁਰ ਕੈ ਸਬਦਿ ਰਪੈ ਰੰਗੁ ਲਾਇ॥
- ⁴ ਸਾਚਿ ਰਤਉ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਇ॥
- ⁵ ਸਾਚ ਸਬਦ ਬਿਨੁ ਪਤਿ ਨਹੀ ਪਾਵੈ॥
- ⁶ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਕਿਉ ਸਾਚਿ ਸਮਾਵੈ॥੩੦॥

੩੦

- ¹ ਗੁਰਮੁਖਿ ਧਰਤੀ ਸਾਚੈ ਸਾਜੀ॥
- ² ਤਿਸ ਮਹਿ ਓਪਤਿ ਖਪਤਿ ਸੁ ਬਾਜੀ॥
- ³ ਗੁਰ ਕੈ ਸਬਦਿ ਰਪੈ ਰੰਗੁ ਲਾਇ॥
- ⁴ ਸਾਚਿ ਰਤਉ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਇ॥
- ⁵ ਸਾਚ ਸਬਦ ਬਿਨੁ ਪਤਿ ਨਹੀ ਪਾਵੈ॥
- ⁶ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਕਿਉ ਸਾਚਿ ਸਮਾਵੈ॥੩੦॥

XXX

- ¹ *gurmukh[i] dharti sâchai sâjī.*
- ² *tis mai(n)h opat[i] khapt[i] so bājī.*
- ³ *gur kai sabad[i] rapai rang[u] lāi.*
- ⁴ *sâch[i] ratau pat[i] sio(u) ghar[i] jāi.*
- ⁵ *sâch sabad bin[u] pat[i] nahī pāvai.*
- ⁶ *nānak bin[u] nāvai kio(n) sâch[i] samāvai?30.*

XXX

- ¹ The God-conscious one perceives the Cosmos as
having emanated from the Will of the Lord;
- ² Creation and dissolution are for such a one but Lord's
handiwork.
- ³ Saturated in the Word Divine, the God-conscious
one loses oneself in the love of the Lord;
- ⁴ And imbued with Truth one retires with grace to one's
primal home.
- ⁵ Verily, no one may attain honour without
imbibing the true Word.
- ⁶ In sooth, how could one attain the Truth
without dwelling on Lord God's Name?

V. 2. "Creation and dissolution", *opat[i] khapat[i]*.
"handiwork", *bajt*; literally 'play', 'game'.

V. 3. "Saturated", *rapai*. "honour", *pati*.

੩੧

- ¹ ਗੁਰਮੁਖਿ ਅਸਟ ਸਿਧੀ ਸਭਿ ਬੁਧੀ॥
- ² ਗੁਰਮੁਖਿ ਭਵਜਲੁ ਤਰੀਐ ਸਚ ਸੁਧੀ॥
- ³ ਗੁਰਮੁਖਿ ਸਰ ਅਪਸਰ ਬਿਧਿ ਜਾਣੈ॥
- ⁴ ਗੁਰਮੁਖਿ ਪਰਵਿਰਤਿ ਨਰਵਿਰਤਿ ਪਛਾਣੈ॥
- ⁵ ਗੁਰਮੁਖਿ ਤਾਰੇ ਪਾਰਿ ਉਤਾਰੇ॥
- ⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਨਿਸਤਾਰੇ॥੩੧॥

੩੨

- ¹ ਗੁਰਮੁਖਿ ਅਸਟ ਸਿਧੀ ਸਮਿ ਬੁਧਿ॥
- ² ਗੁਰਮੁਖਿ ਭਵਜਲੁ ਤਰੀਐ ਸਚ ਸੁਧੀ॥
- ³ ਗੁਰਮੁਖਿ ਸਰ ਅਪਸਰ ਬਿਧਿ ਜਾਣੈ॥
- ⁴ ਗੁਰਮੁਖਿ ਪਰਵਿਰਤਿ ਨਰਵਿਰਤਿ ਪਛਾਣੈ॥
- ⁵ ਗੁਰਮੁਖਿ ਤਾਰੇ ਪਾਰਿ ਉਤਾਰੇ॥
- ⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਨਿਸਤਾਰੇ॥੩੨॥

XXXI

- ¹ *gurmukh[i] ast si[d]dhi sabh[i] bu[d]dhi.*
- ² *gurmukh[i] bhavjal[u] tariai sa[ch]ch su[d]dhi.*
- ³ *gurmukh[i] sar apsar bidh[i] jānai.*
- ⁴ *gurmukh[i] parvirt[i] nirvirt[i] pachhānai.*
- ⁵ *gurmukh[i] tāre pār[i] utāre.*
- ⁶ *nānak gurmukh[i] sabad[i] nistāre.31.*

XXXI

- ¹ The God-conscious one is endowed with miracles eight-fold and insights manifold.
- ² The God-conscious one through one's awareness of Truth steers safer through the voyage of life.
- ³ The God-conscious one can discern the right from the wrong.
- ⁴ The God-conscious one can distinguish between a life of involvement as also that of detachment.
- ⁵ The God-conscious one redeems and liberates others.
- ⁶ O Nanak, the God-conscious one achieves all this through the Grace of the Guru's Word.

V. 1. "miracles eight fold", *aṣṭ siddhi*. They are : (a) *anima* (assuming micro form at will), (b) *mahima* (assuming macroform), (c) *garima* (becoming as heavy as one pleases), (d) *laghima* (becoming as light in weight as one likes), (e) *prāpti* (power to acquire any thing), (f) *prakāmya* (power to read other's mind), (g) *īśita* (to be able to get any thing done by others) and (h) *vaśita* (to be able to control all)—*Gursabad Ratnakar Mahan Kosh* (ed. Kahn Singh Nabha).

V. 2. "awareness", *suddhi*.

V. 3. "The right from the wrong", *sar apsar*.

V. 4. "of involvement", *parvirat[i]*; "detachment", *narvirat[i]*.

੩੨

- ¹ ਨਾਮੇ ਰਾਤੇ ਹਉਮੈ ਜਾਇ॥
- ² ਨਾਮਿ ਰਤੇ ਸਚਿ ਰਹੇ ਸਮਾਇ॥
- ³ ਨਾਮਿ ਰਤੇ ਜੋਗ ਜੁਗਤਿ ਬੀਚਾਰੁ॥
- ⁴ ਨਾਮਿ ਰਤੇ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ॥
- ⁵ ਨਾਮਿ ਰਤੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਇ॥
- ⁶ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਹੋਇ॥੩੨॥

੩੨

- ¹ ਨਾਮੇ ਰਾਤੇ ਹਉਮੈ ਜਾਝ॥
- ² ਨਾਮਿ ਰਤੇ ਸਚਿ ਰਹੇ ਸਮਾਝ॥
- ³ ਨਾਮਿ ਰਤੇ ਜੋਗ ਜੁਗਤਿ ਬੀਚਾਰੁ॥
- ⁴ ਨਾਮਿ ਰਤੇ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ॥
- ⁵ ਨਾਮਿ ਰਤੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਝ॥
- ⁶ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਹੋਝ॥੩੨॥

XXXII

- ¹ *nāme rāte haumai jāi.*
- ² *nām[i] rāte sa(ch)[i] rahe samāi.*
- ³ *nām[i] rate jog jugt[i] bichār[u].*
- ⁴ *nām[i] rate pāvaih mokh duār[u].*
- ⁵ *nām[i] rate tribhavan sojhi hoi.*
- ⁶ *nānak nām[i] rate sadā sukh[u] hoi.32.*

XXXII

- ¹ Imbued with Lord's Name, one sheds one's ego;
- ² Imbued with Name, one abides in tune with the Lord True;
- ³ Involved with Name, one masters discipline of yoga, and develops insight for profound speculation.
- ⁴ Communion with Name opens the gate to salvation.
- ⁵ Losing one's self in Name, earns one insight into the secrets of the three Worlds.
- ⁶ Immersion in Name, O Nanak, begets one bliss eternal.

V. 3. "discipline of yoga", *jog[u] jugat[i]*.
 "profound speculation", *blchar[u]*.

V. 5. "the three Worlds", *tribhavan*; Heaven, Earth and the Nether Sphere; literally 'three houses/mansions'.

੩੩

- ¹ ਨਾਮਿ ਰਤੇ ਸਿਧ ਗੋਸਟਿ ਹੋਇ॥
- ² ਨਾਮਿ ਰਤੇ ਸਦਾ ਤਪੁ ਹੋਇ॥
- ³ ਨਾਮਿ ਰਤੇ ਸਚੁ ਕਰਣੀ ਸਾਰੁ॥
- ⁴ ਨਾਮਿ ਰਤੇ ਗੁਣ ਗਿਆਨ ਬੀਚਾਰੁ॥
- ⁵ ਬਿਨੁ ਨਾਵੈ ਬੋਲੈ ਸਭੁ ਵੇਕਾਰੁ॥
- ⁶ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਜੈਕਾਰੁ॥੩੩॥

੩੩

- ¹ ਨਾਮਿ ਰਤੇ ਸਿਧ ਗੋਸਟਿ ਹੋਇ॥
- ² ਨਾਮਿ ਰਤੇ ਸਦਾ ਤਪੁ ਹੋਇ॥
- ³ ਨਾਮਿ ਰਤੇ ਸਚੁ ਕਰਣੀ ਸਾਰ॥
- ⁴ ਨਾਮਿ ਰਤੇ ਗੁਣ ਗਿਆਨ ਬੀਚਾਰੁ॥
- ⁵ ਬਿਨੁ ਨਾਵੈ ਬੋਲੈ ਸਭੁ ਵੇਕਾਰੁ॥
- ⁶ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਜੈਕਾਰੁ॥੩੩॥

XXXIII

- ¹ *nām[i] rate si[d]dh gosht[i] hoi.*
- ² *nām[i] rate sadā tap[u] hoi.*
- ³ *nām[i] rate sa(ch)ch[u] karṇi sār[u].*
- ⁴ *nām[i] rate guṇ giān bichār[u].*
- ⁵ *bin[u] nāvai bolai sabh(u) vekār[u].*
- ⁶ *nānak nām[i] rate tin kau jaikār[u].*

XXXIII

- ¹ Imbued with Name Divine one may have
communion with the Siddhas;
- ² Name may earn one, merit matching one earned
through prolonged penance.
- ³ Name may imbibe in one the merit of a life of Truth;
- ⁴ Name may enable one, to imbibe the essence of
wisdom;
- ⁵ Without Name all one utters, is sheer vaunt.
- ⁶ Glory be to them, O Nanak, that are imbued
with Name.

V. 1. "communion with the Siddhas", *siddha goshū*.

V. 3. "merit", *sar(u)*, 'awareness'.

V. 5. "sheer vaunt", *bolai . . . vekar(u)*.

V. 6. "Glory", *jaikar(u)*.

੩੪

- ¹ ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਇਆ ਜਾਇ॥
- ² ਜੋਗ ਜੁਗਤਿ ਸਚਿ ਰਹੈ ਸਮਾਇ॥
- ³ ਬਾਰਹ ਮਹਿ ਜੋਗੀ ਭਰਮਾਏ ਸੰਨਿਆਸੀ ਛਿਅ ਚਾਰਿ॥
- ⁴ ਗੁਰ ਕੈ ਸਬਦਿ ਜੋ ਮਰਿ ਜੀਵੈ ਸੋ ਪਾਏ ਮੋਖ ਦੁਆਰੁ॥
- ⁵ ਬਿਨੁ ਸਬਦੈ ਸਭਿ ਦੂਜੈ ਲਾਗੇ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ॥
- ⁶ ਨਾਨਕ ਵਡੇ ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਸਚੁ ਰਖਿਆ ਉਰਧਾਰਿ॥੩੪॥

੩੪

- ¹ ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਇਆ ਜਾਇ॥
- ² ਜੋਗ ਜੁਗਤਿ ਸਚਿ ਰਹੈ ਸਮਾਇ॥
- ³ ਬਾਰਹ ਮਹਿ ਜੋਗੀ ਭਰਮਾਏ ਸੰਨਿਆਸੀ ਛਿਅ ਚਾਰਿ॥
- ⁴ ਗੁਰ ਕੈ ਸਬਦਿ ਜੋ ਮਰਿ ਜੀਵੈ ਸੋ ਪਾਏ ਮੋਖ ਦੁਆਰੁ॥
- ⁵ ਬਿਨੁ ਸਬਦੈ ਸਭਿ ਦੂਜੈ ਲਾਗੇ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ॥
- ⁶ ਨਾਨਕ ਵਡੇ ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਸਚੁ ਰਖਿਆ ਉਰਧਾਰਿ॥੩੪॥

XXXIV

- ¹ *pūre gur te nām[u] pāiā jāi.*
- ² *jog jugt[i] sa(ch)[i] rahai samāi.*
- ³ *bārah mai(n)h jogi bharmāe
sannyasi chhe chār[i].*
- ⁴ *gur ke sabad[i] jo mar[i] jivai
so pāe mokh duār[u].*
- ⁵ *bin[u] sabdai sabh[i] dūjai lāge
dekhho ridai bichār[i].*
- ⁶ *nānak vad(d)e se vadbhāgi
jin[i] sa(ch)ch[u] rakhiā urdhār[i].34.*

XXXIV

- ¹ The perfect Guru alone may initiate one into the blessings of the Name.
- ² One initiated in this Yoga finds oneself in tune with the True Lord.
- ³ The yogis of all twelve sects and sannyasis of ten persuasions stray in mere delusion,
- ⁴ For one who, by Guru's Word, effaces one's self, alone is emancipated.
- ⁵ But for the Word, all are enticed by *Maya*—reflect ye, Yogis, on this.
- ⁶ O Nanak, only those are blessed as have Truth lodged in their hearts.

V. 3. "yogis of twelve sects", see Introduction, p. 31, "sannyasis of ten persuasions", 'the ten sects of Hindu hermits as retire from life and spend their time in moditation. They, in accordance with the place they select for their retirement, are known as *'urath sannyasi, ashram—, ban—, arannya—, giri—, parbat—, sagar—, saraswat—, bharati—, and puri—Gursabad Ratnakar Mahan Kosh, 2nd ed., p. 461.*

V. 4. "effaces one's self", *mar[i] jivai*.

V. 5. *Maya, dūjai*, 'worldliness' symbolized by *Maya*, as against life spiritual.

੩੫

- ¹ ਗੁਰਮੁਖਿ ਰਤਨੁ ਲਹੈ ਲਿਵ ਲਾਇ॥
- ² ਗੁਰਮੁਖਿ ਪਰਖੈ ਰਤਨੁ ਸੁਭਾਇ॥
- ³ ਗੁਰਮੁਖਿ ਸਾਚੀ ਕਾਰ ਕਮਾਇ॥
- ⁴ ਗੁਰਮੁਖਿ ਸਾਚੇ ਮਨੁ ਪਤੀਆਇ॥
- ⁵ ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਏ ਤਿਸੁ ਭਾਵੈ॥
- ⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਚੋਟ ਨ ਖਾਵੈ॥੩੫॥

੩੫

- ¹ ਗੁਰਮੁਖਿ ਰਤਨੁ ਲਹੈ ਲਿਵ ਲਾਇ॥
- ² ਗੁਰਮੁਖਿ ਪਰਖੈ ਰਤਨੁ ਸੁਭਾਇ॥
- ³ ਗੁਰਮੁਖਿ ਸਾਚੀ ਕਾਰ ਕਮਾਇ॥
- ⁴ ਗੁਰਮੁਖਿ ਸਾਚੇ ਮਨੁ ਪਤੀਆਇ॥
- ⁵ ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਏ ਤਿਸੁ ਭਾਵੈ॥
- ⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਚੋਟ ਨ ਖਾਵੈ॥੩੫॥

XXXV

- ¹ *gurmukh[i] ratn[u] lahai liv lāi.*
- ² *gurmukh[i] parkhai ratn[u] subhāi.*
- ³ *gurmukh[i] sāchī kār kamāi.*
- ⁴ *gurmukh[i] sāche man[u] patīāi.*
- ⁵ *gurmukh[i] alakh[u] lakhāe tis[u] bhāvai.*
- ⁶ *nānak gurmukh[i] chot na khāvai.35.*

XXXV

- ¹ The *Gurmukh* through meditation attains
the rare jewel that Name is;
- ² The cognition of the jewel comes to him by intuition.
- ³ The *Gurmukh*, verily, lives by Truth.
- ⁴ His mind is attuned to the True Lord.
- ⁵ He, if the Lord so wills, causes others to know
the Unknowable too.
- ⁶ The *Gurmukh*, O Nanak, is obliged to suffer no grief.

V. 1. "meditation", *liv*, deep concentration. "jewel", *ratn[u]*.

V. 2. "by intuition", *subhai*, literally 'as if by habit'.

V. 4. "attuned to", *patiai*.

V. 5. "the Unknowable", *alakh*.

V. 6. "Obliged to taste no grief", *chot na khavai*.

੩੬

- ¹ ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ॥
- ² ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ॥
- ³ ਗੁਰਮੁਖਿ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ॥
- ⁴ ਗੁਰਮੁਖਿ ਭਉ ਭੰਜਨੁ ਪਰਧਾਨੁ॥
- ⁵ ਗੁਰਮੁਖਿ ਕਰਟੀ ਕਾਰ ਕਰਾਏ॥
- ⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ॥੩੬॥

੩੬

- ¹ ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ॥
- ² ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ॥
- ³ ਗੁਰਮੁਖਿ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ॥
- ⁴ ਗੁਰਮੁਖਿ ਮਤ ਮੰਜਨੁ ਪਰਧਾਨੁ॥
- ⁵ ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਰਾਏ॥
- ⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ॥੩੬॥

XXXVI

- ¹ *gurmukh[i] nām[u] dān[u] isnān[u].*
- ² *gurmukh[i] lāgai sahaj[i] dhiān[u].*
- ³ *gurmukh[i] pāvai dargah mām[u].*
- ⁴ *gurmukh[i] bhau bhanjan[u] pardhān[u].*
- ⁵ *gurmukh[i] karṇī kār karāe.*
- ⁶ *nānak gurmukh[i] mel[i] milāe.36.*

XXXVI

- ¹ The *Gurmukh* is endowed with the gifts of Name, Compassion and Piety.
- ² The *Gurmukh* is attuned to the Lord in a state of poise serene.
- ³ The *Gurmukh* is honoured at the Lord's court.
- ⁴ The *Gurmukh* attains a state *sans*-fear.
- ⁵ The *Gurmukh* initiates others into a life of virtue.
- ⁶ The *Gurmukh*, O Nanak, leads others to the Love of the Lord.

V. 1. "compassion", *dān*, 'something offered in mercy'.

V. 5. "initiates others into a life of virtue", *karnī kār karāe*.

੩੭

- ¹ ਗੁਰਮੁਖਿ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਬੇਦ॥
- ² ਗੁਰਮੁਖਿ ਪਾਵੈ ਘਟਿ ਘਟਿ ਭੇਦ॥
- ³ ਗੁਰਮੁਖਿ ਵੈਰ ਵਿਰੋਧ ਗਵਾਵੈ॥
- ⁴ ਗੁਰਮੁਖਿ ਸਗਲੀ ਗਣਤ ਮਿਟਾਵੈ॥
- ⁵ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਾਤਾ॥
- ⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਖਸਮੁ ਪਛਾਤਾ॥੩੭॥

੩੭

- ¹ ਗੁਰਮੁਖਿ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਬੇਦ॥
- ² ਗੁਰਮੁਖਿ ਪਾਵੈ ਘਟਿ ਘਟਿ ਭੇਦ॥
- ³ ਗੁਰਮੁਖਿ ਵੈਰ ਵਿਰੋਧ ਗਵਾਵੈ॥
- ⁴ ਗੁਰਮੁਖਿ ਸਗਲੀ ਗਣਤ ਮਿਟਾਵੈ॥
- ⁵ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਾਤਾ॥
- ⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਖਸਮੁ ਪਛਾਤਾ॥੩੭॥

XXXVII

- ¹ *gurmukh[i] sāstra simriti bed.*
- ² *gurmukh[i] pāvai ghat[i] ghat[i] bhed.*
- ³ *gurmukh[i] vair virodh gavāvai.*
- ⁴ *gurmukh[i] sagall gaṇat mitāvai.*
- ⁵ *gurmukh[i] rām nām raṅg[i] rātā.*
- ⁶ *nānak gurmukh[i] khasm[u] pachhātā.37.*

XXXVII

- ¹ The *Gurmukh* embodies the wisdom of *śāstras*,
smritis and *vedas*;
- ² The *Gurmukh* attains insight into every heart;
- ³ The *Gurmukh* is free of all enmity and rancour;
- ⁴ The *Gurmukh* keeps no reckoning of wrongs
done to him;
- ⁵ The *Gurmukh* is ever imbued with the love of the
Name of the Lord;
- ⁶ The *Gurmukh*, O Nanak, is ever in communion with
his Loving Master.

V. 1. "*śāstras*", treatises on six Schools of Indian Philosophy.
 "*smritis*", the whole body of sacred tradition that has come down
 to us in contradistinction to *śruti*, i.e., the revealed Word.
 "*vedas*", the four vedas, i.e., *Rig*, *Sam*, *Yayur* and *Atharvan*.
 V. 4. "reckoning", *ganat*, 'calculations'.

੩੮

- ¹ ਬਿਨੁ ਗੁਰ ਭਰਮੇ ਆਵੈ ਜਾਇ॥
- ² ਬਿਨੁ ਗੁਰ ਘਾਲ ਨ ਪਵਈ ਥਾਇ॥
- ³ ਬਿਨੁ ਗੁਰ ਮਨੁਆ ਅਤਿ ਡੋਲਾਇ॥
- ⁴ ਬਿਨੁ ਗੁਰ ਤ੍ਰਿਪਤਿ ਨਹੀ ਬਿਖੁ ਖਾਇ॥
- ⁵ ਬਿਨੁ ਗੁਰ ਬਿਸੀਅਰੁ ਡਸੈ ਮਰਿ ਵਾਟ॥
- ⁶ ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਘਾਟੇ ਘਾਟ॥੩੮॥

੩੮

- ¹ ਬਿਨੁ ਗੁਰ ਭਰਮੇ ਆਵੈ ਜਾਇ॥
- ² ਬਿਨੁ ਗੁਰ ਘਾਲ ਨ ਪਵਈ ਥਾਇ॥
- ³ ਬਿਨੁ ਗੁਰ ਮਨੁਆ ਅਤਿ ਡੋਲਾਇ॥
- ⁴ ਬਿਨੁ ਗੁਰ ਤ੍ਰਿਪਤਿ ਨਹੀ ਬਿਖੁ ਖਾਇ॥
- ⁵ ਬਿਨੁ ਗੁਰ ਬਿਸੀਅਰੁ ਡਸੈ ਮਰਿ ਵਾਟ॥
- ⁶ ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਘਾਟੇ ਘਾਟ॥੩੮॥

XXXVIII

- ¹ bin[u] gur bharmai āvai jāi.
- ² bin[u] gur ghāl na pavai thāi.
- ³ bin[u] gur manūā ati dolāi.
- ⁴ bin[u] gur tript[i] nahī bikh[u] khāi.
- ⁵ bin[u] gur bislar[u] dasai mar[i] vāt.
- ⁶ nānak gur bin[u] ghāte ghāt.38.

XXXVIII

- ¹ Without Guru's guidance one, deluded by *Maya*,
stays bound to the affliction of birth and death;
- ² Without Guru's guidance one's utmost endeavours
bear no fruit;
- ³ Without Guru's guidance man stays stranded,
wobbling in doubt;
- ⁴ Without Guru's guidance the soul knows no peace
and stays engrossed in things profane;
- ⁵ Without Guru's blessings, the Serpent of Evil may
beguile human soul;
- ⁶ And, O Nanak, without Guru's guidance, one
is irretrievably doomed.

V. 1. "deluded by *Maya*", *bharmai*.

V. 3. "stays . . . in doubt", *manuā ati dolāi*; literally 'the mind wavers'.

V. 4. "engrossed . . . profane", *bikh khāi*; literally 'allows himself to be fed on poison'.

V. 5. "Serpent of Evil", *bistar*. "beguile human soul", *dase mar[i] vat*; literally 'bites one to death on the way'.

V. 6. "is irretrievably doomed", *ghate ghāt*; literally (suffers) 'loss after loss'.

੩੯

- ¹ ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਤਿਸੁ ਪਾਰਿ ਉਤਾਰੈ॥
- ² ਅਵਗਣ ਮੇਟੈ ਗੁਣਿ ਨਿਸਤਾਰੈ॥
- ³ ਮੁਕਤਿ ਮਹਾ ਸੁਖ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ॥
- ⁴ ਗੁਰਮੁਖਿ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ॥
- ⁵ ਤਨੁ ਹਟੜੀ ਇਹੁ ਮਨੁ ਵਟਜਾਰਾ॥
- ⁶ ਨਾਨਕ ਸਹਜੇ ਸਚੁ ਵਾਪਾਰਾ॥੩੯॥

੩੯

- ¹ ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਤਿਸੁ ਪਾਰਿ ਉਤਾਰੈ॥
- ² ਅਵਗਣ ਮੇਟੈ ਗੁਣਿ ਨਿਸਤਾਰੈ॥
- ³ ਮੁਕਤਿ ਮਹਾ ਸੁਖ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ॥
- ⁴ ਗੁਰਮੁਖਿ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ॥
- ⁵ ਤਨੁ ਹਟੜੀ ਇਹੁ ਮਨੁ ਵਟਜਾਰਾ॥
- ⁶ ਨਾਨਕ ਸਹਜੇ ਸਚੁ ਵਾਪਾਰਾ॥੩੯॥

XXXIX

- ¹ jis[u] gur[u] milai tis[u] pār[i] utārai,
- ² avguṇ metai guṇ[i] nistārai.
- ³ mukt[i] mahā sukh gur sabad[u] bīchār[i],
- ⁴ gurmukh[i] kade na āvai hār[i].
- ⁵ tan[u] haṭṭī eh[u] man[u] vanjārā,
- ⁶ nānak sahaje sa(ch)ch[u] vāpārā.39.

XXXIX

- ¹ The Guru's benign touch may redeem the soul.
- ² The Guru curbs vices and fortifies virtue;
- ³ Through contemplation of the Guru's Word,
One is redeemed and one attains great bliss;
- ⁴ The God-conscious soul tastes no reverses in life;
- ⁵ Human body is the mine and the soul, its retriever.
- ⁶ O Nanak, vision of the True One may be had only
in the state of equipoise.

V. 3. "great bliss", *maha sukh*, *moksa*; literally 'the highest comfort'.

V. 5. "the mine", *hatat*; literally a trading complex. "the soul", *man* (ਮਨ), 'mind';

"the retriever", *vanjara*; literally, 'trader', 'pedlar'.

V. 6. "vision of the True One . . . equipoise", *sahaje sach(ch)[u] vapara*; literally 'Truth is traded in a state of equipoise'. The jewel sought after is the Vision of the True One.

੪੦

- ¹ ਗੁਰਮੁਖਿ ਬਾਂਧਿਓ ਸੇਤੁ ਬਿਧਾਤੇ॥
- ² ਲੰਕਾ ਲੂਟੀ ਦੈਤ ਸੰਤਾਪੈ॥
- ³ ਰਾਮਚੰਦਿ ਮਾਰਿਓ ਅਹਿ ਰਾਵਣੁ॥
- ⁴ ਭੇਦੁ ਬਭੀਖਣ ਗੁਰਮੁਖਿ ਪਰਚਾਇਣੁ॥
- ⁵ ਗੁਰਮੁਖਿ ਸਾਇਰਿ ਪਾਹਣ ਤਾਰੇ॥
- ⁶ ਗੁਰਮੁਖਿ ਕੋਟਿ ਤੇਤੀਸ ਉਧਾਰੇ॥੪੦॥

੪੦

- ¹ ਗੁਰਮੁਖਿ ਬਾਂਧਿਓ ਸੇਤੁ ਬਿਧਾਤੈ।
- ² ਲੰਕਾ ਲੂਟੀ ਦੈਤ ਸੰਤਾਪੈ॥
- ³ ਰਾਮਚੰਦਿ ਮਾਰਿਓ ਅਹਿ ਰਾਵਣੁ।
- ⁴ ਭੇਦੁ ਬਭੀਖਣ ਗੁਰਮੁਖਿ ਪਰਚਾਇਣੁ॥
- ⁵ ਗੁਰਮੁਖਿ ਸਾਇਰਿ ਪਾਹਣ ਤਾਰੇ।
- ⁶ ਗੁਰਮੁਖਿ ਕੋਟਿ ਤੇਤੀਸ ਉਧਾਰੇ॥੪੦॥

XL

- ¹ *gurmukh[i] bāndhio set[u] bidhātai,*
- ² *lankā lūti dai(ṇ)t santāpai.*
- ³ *rāmchand[i] mario ahi rāvaṇ[u],*
- ⁴ *bhed[u] babhikhan gurmukh[i] parchāiṇ[u].*
- ⁵ *gurmukh [i] sāir[i] pāhaṇ tāre,*
- ⁶ *gurmukh[i] kot[i] tetis udhāre.40.*

XL

- ¹ The *Gurmukh* is the bridge built by the Supreme Ordainer over the Ocean of Life;
- ² Through him the citadel of human mind may be freed of five demoniacal baser instincts;
- ³ Through him the human mind may, like Rama of yore, curb in man the devilish Ravana of ego.
- ⁴ Initiation by the *Gurmukh*, is like Babhikhan's disclosure of Ravana's most vulnerable limb.
- ⁵ The *Gurmukh* may, like Rama, float huge rocks over the ocean of Life;
- ⁶ The *Gurmukh* may redeem known gods thirty-three crore in all.

Note . This stanza abounds in mythological allusions from the world-famous epic, the *Ramayana*. The reference here is to the conquest of Lanka (often identified with Ceylon) by Rama for redeeming his consort, Sita, from the clutches of Ceylon's ruler, Ravana.

Dr. Mohan Singh Diwana takes *Gurmukh[i]* of this stanza to be synonymous with the Guru (vide *Punjabi Bhasha Vigyan te Gurmati Vigyan*, p. 159 (second part). Prof. Sahib Singh too extols him to that position.

V. 1. "the bridge", *setu/svctu*, the bridge that Ram Chandra built over that part of the Indian Ocean which separated the Island from the main body of the sub continent (India).

"the Supreme Ordainer", *bidhata*, i.e., God. "Ocean of life", metaphorically 'life on this earth'.

V. 2. "the citadel of human mind", metaphorically equated with Lanka of Ravana.

V. 3. "Ravana of ego", *ahiravana*. *ahi*, 'serpent'.

V. 4. "Babhikhan's disclosure". The allusion is to the disclosure made to Rama by Ravana's brother, Babhikhan, that Ravana could be killed only by piercing through his navel, wherein his soul lay.

V. 5. "float huge rocks", *pahan tare*. The allusion is to the miracle that occurred when Rama's name was inscribed on huge rocks. This, it is claimed, kept rocks afloat and thus facilitated the construction of the bridge needed for crossing sea by Rama's forces to reach the Island. Metaphorically, the efficacy of God's Name in securing Man's redemption from earthly life, is stressed.

੪੧

- ¹ ਗੁਰਮੁਖਿ ਚੁਕੈ ਆਵਟ ਜਾਣੁ॥
- ² ਗੁਰਮੁਖਿ ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ॥
- ³ ਗੁਰਮੁਖਿ ਖੋਟੇ ਖਰੇ ਪਛਾਣੁ॥
- ⁴ ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ॥
- ⁵ ਗੁਰਮੁਖਿ ਦਰਗਹ ਸਿਫਤਿ ਸਮਾਇ॥
- ⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੰਧੁ ਨ ਪਾਇ॥੪੧॥

੪੧

- ¹ ਗੁਰਮੁਖਿ ਚੁਕੈ ਆਕਣ ਜਾਨੁ॥
- ² ਗੁਰਮੁਖਿ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ॥
- ³ ਗੁਰਮੁਖਿ ਖੋਟੇ ਖਰੇ ਪਛਾਨੁ॥
- ⁴ ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ॥
- ⁵ ਗੁਰਮੁਖਿ ਦਰਗਹ ਸਿਫਤਿ ਸਮਾਝ॥
- ⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੰਧੁ ਨ ਪਾਝ॥੪੧॥

XLI

- ¹ *gurmukh[i] chūkai āvan jāṇ[u].*
- ² *gurmukh[i] dargah pāvai māṇ[u].*
- ³ *gurmukh[i] khote khare pachhāṇ[u].*
- ⁴ *gurmukh[i] lāgai sahaj[i] dhiān[u].*
- ⁵ *gurmukh[i] dargah sipht[i] samāi.*
- ⁶ *nānak gurmukh[i] bandh[u] na pāi.41.*

XLI

- ¹ The *Gurmukh* is rid of the cycle of birth and death;
- ² He is duly honoured at the Lord's court.
- ³ He can discriminate between the good and the evil;
- ⁴ And in a state of equipoise, he is attuned to the Lord
Almighty.
- ⁵ The *Gurmukh* is ever-lost in singing praises of God;
- ⁶ Nothing hampers the course of the *Gurmukh's* life, O
Nanak.

V. 6. "Nothing hampers", *bandh[u] na pāi*, 'no obstacle comes in the way'.

੪੨

- ¹ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਰੰਜਨ ਪਾਏ॥
- ² ਗੁਰਮੁਖਿ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ॥
- ³ ਗੁਰਮੁਖਿ ਸਾਚੇ ਕੇ ਗੁਣ ਗਾਏ॥
- ⁴ ਗੁਰਮੁਖਿ ਸਾਚੈ ਰਹੈ ਸਮਾਏ॥
- ⁵ ਗੁਰਮੁਖਿ ਸਾਚਿ ਨਾਮਿ ਪਤਿ ਉਤਮ ਹੋਇ॥
- ⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਗਲ ਭਵਟ ਕੀ ਸੋਝੀ ਹੋਇ॥੪੨॥

੪੨

- ¹ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਰੰਜਨ ਪਾਏ॥
- ² ਗੁਰਮੁਖਿ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ॥
- ³ ਗੁਰਮੁਖਿ ਸਾਚੇ ਕੇ ਗੁਣ ਗਾਏ॥
- ⁴ ਗੁਰਮੁਖਿ ਸਾਚੈ ਰਹੈ ਸਮਾਏ॥
- ⁵ ਗੁਰਮੁਖਿ ਸਾਚਿ ਨਾਮਿ ਪਤਿ ਉਤਮ ਹੋਇ॥
- ⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਗਲ ਭਵਣ ਕੀ ਸੋਝੀ ਹੋਇ॥੪੨॥

XLII

- ¹ *gurmukh[i] nām[u] niranjan pāe.*
- ² *gurmukh[i] haumai sabad[i] jalāe.*
- ³ *gurmukh[i] sāche ke gun gāe.*
- ⁴ *gurmukh[i] sāchai rahai samāe.*
- ⁵ *gurmukh[i] sāch[i] nām[i] pat[i] ūtam hoi.*
- ⁶ *nānak gurmukh[i] sagal bhavan kī sojhi hoi.42.*

XLII

- ¹ The *Gurmukh* is blest with the Name Immaculate;
- ² The Word of the Guru helps him curb his ego-self;
- ³ The *Gurmukh* ever adores Lord-God the True;
- ⁴ Verily, he stays ever absorbed in Him.
- ⁵ The *Gurmukh* attains high honour by meditating
on His Name;
- ⁶ The *Gurmukh*, O Nanak, has rare vision of the
whole Cosmos.

V. 1. "Immaculate", *niranjan*; literally 'without any tinge of *Maya*'.

V. 5. "high honour", *pat[i] ōtam*.

V. 6. "the whole Cosmos", *sagal bhavan*, i.e., 'all the regions'.

੪੩

- ¹ ਕਵਟ ਮੂਲੁ ਕਵਟ ਮਤਿ ਵੇਲਾ॥
- ² ਤੇਰਾ ਕਵਟੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ॥
- ³ ਕਵਟ ਕਥਾ ਲੇ ਰਹਹੁ ਨਿਰਾਲੇ॥
- ⁴ ਬੋਲੈ ਨਾਨਕੁ ਸੁਣਹੁ ਤੁਮ ਬਾਲੇ॥
- ⁵ ਏਸੁ ਕਥਾ ਕਾ ਦੇਇ ਬੀਚਾਰੁ॥
- ⁶ ਭਵਜਲੁ ਸਬਦਿ ਲੰਘਾਵਟਹਾਰੁ॥੪੩॥

੪੩

- ¹ ਕਵਣ ਮੂਲੁ ਕਵਣ ਮਤਿ ਵੇਲਾ॥
- ² ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ॥
- ³ ਕਵਣ ਕਥਾ ਲੇ ਰਹਹੁ ਨਿਰਾਲੇ॥
- ⁴ ਬੋਲੈ ਨਾਨਕੁ ਸੁਣਹੁ ਤੁਮ ਬਾਲੇ॥
- ⁵ ਏਸੁ ਕਥਾ ਕਾ ਦੇਏ ਬੀਚਾਰੁ॥
- ⁶ ਭਵਜਲੁ ਸਬਦਿ ਲੰਘਾਵਣਹਾਰੁ॥੪੩॥

XLIII

- ¹ *kavaṇ mūl[u] kavaṇ mat[i] velā?*
- ² *terā kavaṇ[u] gurū jis kā tū(n) chelā?*
- ³ *kavaṇ kathā le rahho nirāle?*
- ⁴ *bolai nānak[u] suṇho tum bāle,*
- ⁵ *es[u] kathā kā dei bīchār[u],*
- ⁶ *bhavjal[u] sabad[i] langhāvaṇhār[u].43.*

XLIII

(The Siddhas now ask)

- ¹ What lies at the root of life?
And what is the prime creed of the age?
- ² Of which Guru are you a disciple?
- ³ What Gospel is it that helps you steer clear in the
temporal World?
- ⁴ Explain ye O novice, Nanak, what dictum it is
That ferries one across the ocean of life?

V. 1. "root", *mūl*, 'origin', 'main stay'.

"prime creed", *matī*.

V. 3. "Gospel", *kathā*.

V. 4. "O novice", *bālē*, literally 'O raw youngman'.

੪੪

- ¹ ਪਵਨ ਅਰੰਭੁ ਸਤਿਗੁਰ ਮਤਿ ਵੇਲਾ॥
- ² ਸਬਦੁ ਗੁਰੁ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ॥
- ³ ਅਕਥ ਕਥਾ ਲੇ ਰਹਉ ਨਿਰਾਲਾ॥
- ⁴ ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਗੁਰ ਗੋਪਾਲਾ॥
- ⁵ ਏਕੁ ਸਬਦੁ ਜਿਤੁ ਕਥਾ ਵੀਚਾਰੀ॥
- ⁶ ਗੁਰਮੁਖਿ ਹਉਮੈ ਅਗਨਿ ਨਿਵਾਰੀ॥੪੪॥

੪੪

- ¹ ਪਵਨ ਅਰੰਭੁ ਸਤਿਗੁਰ ਮਤਿ ਵੇਲਾ॥
- ² ਸਬਦੁ ਗੁਰੁ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ॥
- ³ ਅਕਥ ਕਥਾ ਲੇ ਰਹਉ ਨਿਰਾਲਾ॥
- ⁴ ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਗੁਰ ਗੋਪਾਲਾ॥
- ⁵ ਏਕੁ ਸਬਦੁ ਜਿਤੁ ਕਥਾ ਵੀਚਾਰੀ॥
- ⁶ ਗੁਰਮੁਖਿ ਹਉਮੈ ਅਗਨਿ ਨਿਵਾਰੀ॥੪੪॥

XLIV

- ¹ pavan arambh[u] sat[i]gur mat[i] velā.
- ² sabad[u] gurū surt[i] dhun[i] chelā.
- ³ akath kathā le rahau nirālā.
- ⁴ nānak jug[i] jug[i] gur gopālā.
- ⁵ ek[u] sabad[u] jit[u] kathā vichārī.
- ⁶ gurmukh[i] haumai agn[i] nivārī.44.

XLIV

(The Guru answers)

- ¹ Pray Sir, air it is that supports all life.
And, the True Guru's message is the creed of the day.
- ² The Word is verily the Light of the Lord.
And, mind attuned to it is the recipient thereof.
- ³ Detached I remain, involved with the Ineffable Word.
- ⁴ Lord-God, the Sustainer, O Nanak, has in all climes
been my light, my guide.
- ⁵ Guru's Word alone leads one to the contemplation of
Lord's Gospel.
- ⁶ Yea, Guru's Word alone curbs the flame of ego in
man.

V. 1. "the creed of the day", *mat[i] vela*.

V. 2. "the Light of the Lord", *gurū*. "the recipient", *chela*; literally the disciple who inherits gnosis from him. See Introduction, "The Potency of the Word", p. 58 and "Nam-Simran-Yoga", pp. 45-47.

V. 3. "Ineffable Word", *akath kathā*; literally 'the inexplicable Gospel'.

੪੫

- 1 ਮੈਣ ਕੇ ਦੰਤ ਕਿਉ ਖਾਈਐ ਸਾਰੁ॥
- 2 ਜਿਤੁ ਗਰਬੁ ਜਾਇ ਸੁ ਕਵਣੁ ਆਹਾਰੁ॥
- 3 ਹਿਵੈ ਕਾ ਘਰੁ ਮੰਦਰੁ ਅਗਨਿ ਪਿਰਾਹਨੁ॥
- 4 ਕਵਨ ਗੁਫਾ ਜਿਤੁ ਰਹੈ ਅਵਾਹਨੁ॥
- 5 ਇਤ ਉਤ ਕਿਸ ਕਉ ਜਾਣਿ ਸਮਾਵੈ॥
- 6 ਕਵਨ ਧਿਆਨੁ ਮਨੁ ਮਨਹਿ ਸਮਾਵੈ॥੪੫॥

੪੫

- 1 ਮੈਣ ਕੇ ਦੰਤ ਕਿਤ ਖਾਇਐ ਸਾਰੁ॥
- 2 ਜਿਤੁ ਗਰਬੁ ਜਾਇ ਸੁ ਕਵਣੁ ਆਹਾਰੁ॥
- 3 ਹਿਵੈ ਕਾ ਘਰ ਮੰਦਰ ਅਗਨਿ ਪਿਰਾਹਨੁ॥
- 4 ਕਵਨ ਗੁਫਾ ਜਿਤੁ ਰਹੈ ਅਵਾਹਨੁ॥
- 5 ਇਤ ਉਤ ਕਿਸ ਕਉ ਜਾਣਿ ਸਮਾਵੈ॥
- 6 ਕਵਨ ਧਿਆਨੁ ਮਨੁ ਮਨਹਿ ਸਮਾਵੈ॥੪੫॥

XLV

- 1 *main ke dant kio(n) khālai sār[u]?*
- 2 *jit[u] garb[u] jāi so kavan[u] ahār[u]?*
- 3 *hivai kā ghar[u] maṇdar[u] agn[i] pirāhan[u].*
- 4 *kavan guphā jit[u] rahai avāhan[u]?*
- 5 *it ut kis kau jāṇ[i] samāvai?*
- 6 *kavan dhiān[u] man[u] manaih samāvai?45.*

XLV

(Another question)

¹ How may, O Nanak, steel be munched with the teeth
of wax?

² How may the soul still one's ego?

³ How may the snowy human frame be secured against
blazing robes of passions?

⁴ Yea, what refuge need man seek to stay safe.

⁵ How may one seek union with the all-pervasive
Spirit?

⁶ Pray, what may one concentrate on to be at peace
with one's own self?

V. 1. "steel", *sar*, literally 'iron'; figuratively 'violent passions';
"teeth of wax", *main ke dant*. The reference is to 'utter power-
lessness' of man.

V. 3. "snowy human frame", *hivai ke ghar[u] mandar[u]*; *hivai*, 'snow';
ghar, 'house'; *mandir*, 'mansion.' The reference is to easy succumbability
of man to carnal passions.

V. 4. "refuge", *gupha*, literally 'den'. "stay safe", *avahan*,
'unperturbed'.

V. 6. "concentrate on", *dhian[u] [lagana]*.

੪੬

- ¹ ਹਉ ਹਉ ਮੈ ਮੈ ਵਿਚਹੁ ਖੋਵੈ॥
- ² ਦੂਜਾ ਮੇਟੈ ਏਕੋ ਹੋਵੈ॥
- ³ ਜਗੁ ਕਰਤਾ ਮਨਮੁਖੁ ਗਾਵਾਰੁ॥
- ⁴ ਸਬਦੁ ਕਮਾਈਐ ਖਾਈਐ ਸਾਰੁ॥
- ⁵ ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ॥
- ⁶ ਨਾਨਕ ਅਗਨਿ ਮਰੈ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ॥੪੬॥

੪੬

- ¹ ਹੁਤ ਹੁਤ ਮੈ ਮੈ ਵਿਚਹੁ ਖੋਵੈ॥
- ² ਦੂਜਾ ਮੇਟੈ ਏਕੋ ਹੋਵੈ॥
- ³ ਜਗੁ ਕਰਤਾ ਮਨਮੁਖੁ ਗਾਵਾਰੁ॥
- ⁴ ਸਬਦੁ ਕਮਾਈਐ ਖਾਈਐ ਸਾਰੁ॥
- ⁵ ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ॥
- ⁶ ਨਾਨਕ ਅਗਨਿ ਮਰੈ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ॥੪੬॥

XLVI

- ¹ hau(n) hau(n) mai(n) mai(n) vich(ch)o(n) khovai,
- ² dūjā metai eko hovai.
- ³ jag[u] karṭā manmukh[u] gāvār[u],
- ⁴ sabad[u] kamālai khālai sār[u].
- ⁵ antar[i] bāhar[i] eko jāṇai,
- ⁶ nānak agn[i] marai sat[i]gur kai bhāṇai.46.

XLVI

(The Guru answers)

- ¹ Let man subdue the ego in him;
- ² And let him discard duality, and seek Unicity.
- ³ Life is too tough for the foolish ego-centric;
- ⁴ The wretched heeds not that it is the Word alone
that may help him munch steel;
- ⁵ Besides, one should realize that the Spirit Divine
is all-pervasive,
- ⁶ And abiding by the Word Divine helps curb all
passions in man.

V. 2. "seek Unicity", *eko hovai*, 'feel oneness'.

V. 3. "the foolish", *gavar*, 'rustic'.

V. 6. "passions", *agni*; literally 'fire'.

੪੭

- ¹ ਸਚ ਭੈ ਰਾਤਾ ਗਰਬੁ ਨਿਵਾਰੈ॥
- ² ਏਕੋ ਜਾਤਾ ਸਬਦੁ ਵੀਚਾਰੈ॥
- ³ ਸਬਦੁ ਵਸੈ ਸਚੁ ਅੰਤਰਿ ਹੀਆ॥
- ⁴ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਰੰਗਿ ਰੰਗੀਆ॥
- ⁵ ਕਾਮੁ ਕ੍ਰੋਧੁ ਬਿਖੁ ਅਗਨਿ ਨਿਵਾਰੈ॥
- ⁶ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਪਿਆਰੈ॥੪੭॥

੪੭

- ¹ ਸਚ ਭੈ ਰਾਤਾ ਗਰਬੁ ਨਿਵਾਰੈ॥
- ² ਏਕੋ ਜਾਤਾ ਸਬਦੁ ਵੀਚਾਰੈ॥
- ³ ਸਬਦੁ ਵਸੈ ਸਚੁ ਅੰਤਰਿ ਹੀਆ॥
- ⁴ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਰੰਗਿ ਰੰਗੀਆ॥
- ⁵ ਕਾਮੁ ਕ੍ਰੋਧੁ ਬਿਖੁ ਅਗਨਿ ਨਿਵਾਰੈ॥
- ⁶ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਪਿਆਰੈ॥੪੭॥

XLVII

- ¹ sach(ch) bhai rātā garb[u] nivārai,
- ² eko jātā sabad[u] vīchārai.
- ³ sabad[u] vasai sach(ch)u antar[i] hīā,
- ⁴ tan[u] man[u] sītāl[u] raṅg raṅgiā.
- ⁵ kām krodh[u] bikh[u] agn[i] nivāre,
- ⁶ nānak nadarī nadar[i] piāre.47.

XLVII

(Answers continue)

- ¹ May the fear of the True Master help one
dispel one's ego;
- ² May one begin to perceive Unicity of the Lord
through contemplation of His Word;
- ³ Through the benign agency of the Word,
May the Divine Essence settle within one's self.
- ⁴ One's body and soul would then be at ease,
And brim with the love of the Lord;
- ⁵ One would then, in sooth, be rid of the lust for
sex and of the blaze of anger;
- ⁶ Yet, all this may be achieved only through the
Grace of the Compassionate Lord.

V. 3. "within one's self", *antar[i] hīa*. *Hīa* is 'heart', 'bosom'.

V. 5. "lust for sex . . . blaze of anger", *kām krodh bikh[u] agni*; *bikh[u]* here refers to *kām* and *agni* to *krodh*.

੪੮

- 1 ਕਵਨ ਮੁਖਿ ਚੰਦੁ ਹਿਵੈ ਘਰੁ ਛਾਇਆ॥
- 2 ਕਵਨ ਮੁਖਿ ਸੂਰਜੁ ਤਪੈ ਤਪਾਇਆ॥
- 3 ਕਵਨ ਮੁਖਿ ਕਾਲੁ ਜੋਹਤ ਨਿਤ ਰਹੈ॥
- 4 ਕਵਨ ਬੁਧਿ ਗੁਰਮੁਖਿ ਪਤਿ ਰਹੈ॥
- 5 ਕਵਨੁ ਜੋਧੁ ਜੋ ਕਾਲੁ ਸੰਘਾਰੈ॥
- 6 ਬੋਲੈ ਬਾਣੀ ਨਾਨਕੁ ਬੀਚਾਰੈ॥੪੮॥

੪੮

- 1 ਕਵਨ ਮੁਖਿ ਚੰਦੁ ਹਿਵੈ ਘਰ ਛਾਇਆ॥
- 2 ਕਵਨ ਮੁਖਿ ਸੂਰਜੁ ਤਪੈ ਤਪਾਇਆ॥
- 3 ਕਵਨ ਮੁਖਿ ਕਾਲੁ ਜੋਹਤ ਨਿਤ ਰਹੈ॥
- 4 ਕਵਨ ਬੁਧਿ ਗੁਰਮੁਖਿ ਪਤਿ ਰਹੈ॥
- 5 ਕਵਨੁ ਜੋਧੁ ਜੋ ਕਾਲੁ ਸੰਘਾਰੈ॥
- 6 ਬੋਲੈ ਬਾਣੀ ਨਾਨਕੁ ਬੀਚਾਰੈ॥੪੮॥

XLVIII

- 1 kavan mukh[i] chand[u] hivai ghar[u] chhāiā?
- 2 kavan mukh[i] sūraj[u] tapai tapāiā?
- 3 kavan mukh[i] kāl[u] johat nit rahai?
- 4 kavan bu(d)dh[i] gurmukh[i] pat[i] rahai?
- 5 kavan[u] jodh[u] jo kāl[u] sanghārai?
- 6 bolai bāṇī nānak[u] bīchārai. 48.

XLVIII

(More questions)

- ¹ How may the moon transmit its soothing cool
into the soul of Man?
- ² How may the sun radiate its light to dispel
darkness in the human soul?
- ³ How may the unfailing call of Death be warded off?
- ⁴ What insight may ensure honour for the
God-oriented?
- ⁵ How may the intrepid spirit thwart Death?
- ⁶ Nanak, let ye answer all these questions.

V. 1-2. "moon" and "sun". For esoteric connotation of these two terms see Introduction, p. 28.

V. 4. "insight", *buddhi*.

V. 3. "be warded off", *johat nit rahat*, literally 'keep watch against'.

V. 5. "intrepid", *jodh[u]*, 'warrior'.

੪੯

- ¹ ਸਬਦੁ ਭਾਖਤ ਸਸਿ ਜੋਤਿ ਅਪਾਰਾ॥
- ² ਸਸਿ ਘਰਿ ਸੁਰੁ ਵਸੈ ਮਿਟੈ ਅੰਧਿਆਰਾ॥
- ³ ਸੁਖੁ ਦੁਖੁ ਸਮ ਕਰਿ ਨਾਮੁ ਅਧਾਰਾ॥
- ⁴ ਆਪੇ ਪਾਰਿ ਉਤਾਰਣਹਾਰਾ॥
- ⁵ ਗੁਰ ਪਰਚੈ ਮਨੁ ਸਾਚਿ ਸਮਾਇ॥
- ⁶ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਕਾਲੁ ਨ ਖਾਇ॥੪੯॥

੪੯

- ¹ ਸਬਦੁ ਭਾਖਤ ਸਸਿ ਜੋਤਿ ਅਪਾਰਾ॥
- ² ਸਸਿ ਘਰਿ ਸੁਰੁ ਵਸੈ ਮਿਟੈ ਅੰਧਿਆਰਾ॥
- ³ ਸੁਖੁ ਦੁਖੁ ਸਮ ਕਰਿ ਨਾਮੁ ਅਧਾਰਾ॥
- ⁴ ਆਪੇ ਪਾਰਿ ਉਤਾਰਣਹਾਰਾ॥
- ⁵ ਗੁਰ ਪਰਚੈ ਮਨੁ ਸਾਚਿ ਸਮਾਇ॥
- ⁶ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਕਾਲੁ ਨ ਖਾਇ॥੪੯॥

XLIX

- ¹ *sabad[u] bhākhat sas[i] jot[i] apārā,*
- ² *sas[i] ghar[i] sūr[u] vasai mitai andhiārā.*
- ³ *sukh[u] dukh[u] sam kar[i] nām[u] adhārā,*
- ⁴ *āpe pār[i] utāraṇhārā.*
- ⁵ *gur parchai man[u] sāch[i] samāi,*
- ⁶ *praṇvat[i] nānak[u] kāl[u] na khāi. 49.*

XLIX

(Answers)

- ¹ Through the Word Divine the moon may transmit its cool radiance to the human soul.
- ² The sun may, then, transmit radiance into the house of moon and dispel darkness.
- ³ Human Soul becomes oblivious of pain and pleasure when the love of Name settles therein.
- ⁴ It is the Lord's Grace, indeed, that may steer one through the voyage of life.
- ⁵ It is by Guru's initiation alone that man's soul is imbued with Truth.
- ⁶ And, having reached this sublime state, O Nanak, Man fears not the icy hands of Death.

Note. This stanza is to instal the superiority of the Nam-simran-yoga over the esoteric practice of using *Ida* and *Pingala*, representing the moon and the sun, to reach *Sushumna*.

V. 1. "radiance", *joṭ[i]*.

੫੦

- ¹ ਨਾਮ ਤਤੁ ਸਭ ਹੀ ਸਿਰਿ ਜਾਪੈ॥
- ² ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਕਾਲੁ ਸੰਤਾਪੈ॥
- ³ ਤਤੇ ਤਤੁ ਮਿਲੈ ਮਨੁ ਮਾਨੈ॥
- ⁴ ਦੂਜਾ ਜਾਇ ਇਕਤੁ ਘਰਿ ਆਨੈ॥
- ⁵ ਬੋਲੈ ਪਵਨਾ ਗਗਨੁ ਗਰਜੈ॥
- ⁶ ਨਾਨਕ ਨਿਹਚਲੁ ਮਿਲਣੁ ਸਹਜੈ॥੫੦॥

੫੦

- ¹ ਨਾਮ ਤਤੁ ਸਮ ਹੀ ਸਿਰਿ ਜਾਪੈ॥
- ² ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਕਾਲੁ ਸੰਤਾਪੈ॥
- ³ ਤਤੀ ਤਤੁ ਮਿਲੈ ਮਨੁ ਮਾਨੈ॥
- ⁴ ਦੂਜਾ ਜਾਝ ਇਕਤੁ ਘਰਿ ਆਨੈ॥
- ⁵ ਬੋਲੈ ਪਵਨਾ ਗਗਨੁ ਗਰਜੈ॥
- ⁶ ਨਾਨਕ ਨਿਹਚਲੁ ਮਿਲਣੁ ਸਹਜੈ॥੫੦॥

L

- ¹ nām tat[u] sabh hī sir[i] jāpai,
- ² bin[u] nāvai dukh[u] kāl[u] santāpai,
- ³ ta(t)to tat[u] milai man[u] mānai,
- ⁴ dūjā jai ikat[u] ghar[i] ānai,
- ⁵ bolai pavanā gagan[u] garjai,
- ⁶ nānak nihchal[u] milan[u] sahajai.50.

L

(Answers continue)

- ¹ Recitation of Name is the sublimest of all prayers.
- ² But for Name, man is afflicted by pain and death.
- ³ Union of the human soul with the Spirit Divine
earns one bliss sublime;
- ⁴ Duality then disappears and the soul has the feel of
Unicity;
- ⁵ The Vital life-force then awakens;
And, the Unstruck Medody resounds in the
tenth orifice;
- ⁶ Union with the Imperturbable Lord then
becomes all too easy.

V. 1. "The sublimest of all prayers", *sabh hi sir[i] japai*.

V. 3. "Union of the human soul with the Spirit Divine", *ta(t)o tat[u]*;
literally essence of human being merges with the Divine essence.

V. 5. "The Vital life-force", *pavana*, the breath;
"awakens", *bole*, "begins to vibrate".

"The Unstruck Melody . . . orifice", *gagan[u] garjai*. "gagan[u]"
here refers to the *Dasam Dvar*, the tenth orifice.

੫੧

- ¹ ਅੰਤਰਿ ਸੁੰਨੰ ਬਾਹਰਿ ਸੁੰਨੰ ਤ੍ਰਿਭਵਣ ਸੁੰਨ ਮਸੁੰਨੰ॥
- ² ਚਉਥੇ ਸੁੰਨੈ ਜੋ ਨਰੁ ਜਾਣੈ ਤਾ ਕਉ ਪਾਪੁ ਨ ਪੁੰਨੰ॥
- ³ ਘਟਿ ਘਟਿ ਸੁੰਨ ਕਾ ਜਾਣੈ ਭੇਉ॥
- ⁴ ਆਦਿ ਪੁਰਖੁ ਨਿਰੰਜਨ ਦੇਉ॥
- ⁵ ਜੋ ਜਨੁ ਨਾਮ ਨਿਰੰਜਨ ਰਾਤਾ॥
- ⁶ ਨਾਨਕ ਸੋਈ ਪੁਰਖੁ ਬਿਧਾਤਾ॥੫੧॥

੫੨

- ¹ ਅੰਤਰਿ ਸੁੰਨੰ ਬਾਹਰਿ ਸੁੰਨੰ ਤ੍ਰਿਭਵਣ ਸੁੰਨ ਮਸੁੰਨੰ॥
- ² ਚਉਥੇ ਸੁੰਨੈ ਜੋ ਨਰੁ ਜਾਣੈ ਤਾ ਕਉ ਪਾਪੁ ਨ ਪੁੰਨੰ॥
- ³ ਘਟਿ ਘਟਿ ਸੁੰਨ ਕਾ ਜਾਣੈ ਭੇਉ॥
- ⁴ ਆਦਿ ਪੁਰਖੁ ਨਿਰੰਜਨ ਦੇਉ॥
- ⁵ ਜੋ ਜਨੁ ਨਾਮ ਨਿਰੰਜਨ ਰਾਤਾ॥
- ⁶ ਨਾਨਕ ਸੋਈ ਪੁਰਖੁ ਬਿਧਾਤਾ॥੫੨॥

LI

- ¹ *antar[i] suñnam bahar[i] suñnam*
tribhavan suñna msuñnam.
- ² *chauthe sunnai jo nar[u] jāṇai,*
tā kau pāp[u] na punnam.
- ³ *ghat[i] ghat[i] suñn kâ jāṇai bheo,*
- ⁴ *ād[i] purkh[u] niranjan deo.*
- ⁵ *jo jan[u] nām niranjan rātā,*
- ⁶ *nānak soī purkh[u] bidhātā. 51.*

LI

- ¹ The Unmanifest Absolute is within and without,
indeed, everywhere in all the three regions.
- ² He who realizes the Unmanifest Absolute in the
fourth state, is freed of the maze of virtue and vice.
- ³ He who can discern the Unmanifest Absolute in
every bosom,
- ⁴ Verily, attains the image of the Immaculate Primal
Being.
- ⁵ Likewise, one, as is imbued with the Name of the
Lord Immaculate,
- ⁶ Is, indeed, wrought in the image of Lord,
the Ordainer.

V. 1. "The Unmanifest Absolute", *sunnam*, 'the Lord of the Void state'; 'the Formless Lord'.

V. 2. "The fourth state", *chauthi sunnai*. The fourth state of awareness of the Supreme Reality called *Turia* in Punjabi. In this state Man comes to acquire knowledge of things esoteric as if by intuition. The other three states of acquiring knowledge are: *jagrat* (awakening), *swapan* (dreaming) and *sukhupti* (intensely deep sleep, wherein even dreams leave no trace).

V. 3. "discern", *janai bhao*, literally 'knows the secret'.

V. 4. "Primal Being", *adi purakh(u)*;
"the Immaculate", *niranjan deo*.

V. 6. "Lord, the Ordainer", *purakh(u) bidhata*.

੫੨

ਸੁਨੋ ਸੁੰਨੁ ਕਹੈ ਸਭੁ ਕੋਈ॥

² ਅਨਹਤ ਸੁੰਨੁ ਕਹਾ ਤੇ ਹੋਈ॥³ ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ॥⁴ ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸ ਹੀ ਜੈਸੇ॥⁵ ਓਇ ਜਨਮਿ ਨ ਮਰਹਿ ਨ ਆਵਹਿ ਜਾਹਿ॥⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਹਿ॥੫੨॥

੫੨

¹ ਸੁਨੋ ਸੁੰਨੁ ਕਹੈ ਸਭੁ ਕੋਈ॥² ਅਨਹਤ ਸੁੰਨੁ ਕਹਾ ਤੇ ਹੋਈ॥³ ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ॥⁴ ਜਿਸ ਤੇ ਉਪਜੈ ਤਿਸ ਹੀ ਜੈਸੇ॥⁵ ਓਭ ਜਨਮਿ ਨ ਮਰਹਿ ਨ ਆਵਹਿ ਜਾਹਿ॥⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਹਿ॥੫੨॥

LII

¹ sunno sunn[u] kahai sabh[u] kol,² anhat sunn[u] kahā te hoi?³ anhat sunn[i] rate se kaise?⁴ jis te upaje tis hi jaise.⁵ oi janam[i] na marhi(n)

na āvi(n)h jāhi(n),

⁶ nānak gurmukh[i] man[u] samjhahi(n).52.

LII

(Still More questions)

- ¹ Everyone talks of the state of void and dispassion;
- ² But how is one to attain that state *sans* perturbation?
- ³ And, what are they like, as abide in that
imperturbable state?

(Answers)

- ⁴ They, indeed, are like the One from whom
they have sprung.
- ⁵ They are neither born, nor do they die;
Aye, they neither come nor go,
- ⁶ Nanak, imbued with the Word Divine, they mould
themselves so.

V. 1. "the state. . . dispassion, *suñno suñn[u]*."

V. 2. "state *sans* perturbation", "*anhat suñn[u]*", 'the state of perfect void.'

V. 3. "Imperturbable state", *anhat suñn[i]*, where nothing exists to perturb that state.

V. 6. "mould themselves so", *man[u] samjahi(n)*; literally 'instruct their minds'.

੫੩

- ¹ ਨਉ ਸਰ ਸੁਭਰ ਦਸਵੈ ਪੂਰੇ॥
- ² ਤਹ ਅਨਹਤ ਸੁੰਨ ਵਜਾਵਹਿ ਤੂਰੇ॥
- ³ ਸਾਚੈ ਰਾਚੇ ਦੇਖਿ ਹਜੂਰੇ॥
- ⁴ ਘਟਿ ਘਟਿ ਸਾਚੁ ਰਹਿਆ ਭਰਪੂਰੇ॥
- ⁵ ਗੁਪਤੀ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ॥
- ⁶ ਨਾਨਕ ਪਰਖਿ ਲਏ ਸਚੁ ਸੋਇ॥੫੩॥

੫੩

- ¹ ਨਤ ਸਰ ਸੁਮਰ ਦਸਵੈ ਪੂਰੇ॥
- ² ਤਹ ਅਨਹਤ ਸੁੰਨ ਵਜਾਵਹਿ ਤੂਰੇ॥
- ³ ਸਾਚੈ ਰਾਚੇ ਦੇਖਿ ਹਜੂਰੇ॥
- ⁴ ਘਟਿ ਘਟਿ ਸਾਚੁ ਰਹਿਆ ਭਰਪੂਰੇ॥
- ⁵ ਗੁਪਤੀ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ॥
- ⁶ ਨਾਨਕ ਪਰਖਿ ਲਏ ਸਚੁ ਸੋਇ॥੫੩॥

LIII

- ¹ *nau sar subhar dasvai(n) pūre,*
- ² *tah anhat suñn vajāvaih tūre.*
- ³ *sāchai rāche dekh[i] hajūre,*
- ⁴ *ghat[i] ghat[i] sāch[u] rahiā bharpūre.*
- ⁵ *gupti bāṇi pargat[u] hoi,*
- ⁶ *nānak parkh[i] lae sa(ch)ch[u] soi.53.*

LIII

(Answers continue)

- ¹ Could but one plug the nine orifices in the
human system;
And, thence, concentrate on the tenth
of super-consciousness
- ² One would then hear the Unstruck Melody
of Lord's unmanifest state.
- ³ Such as have the feel of the Spirit Divine,
Verily, get absorbed in the sole Lord that is True.
- ⁴ They, then, begin to perceive in every heart the
Light Divine.
- ⁵ It is, in that State that the Mystic Word is revealed
unto them.
- ⁶ Having attained that State, they, O Nanak,
verily succeed in realizing the True Lord.

V. 1. "the nine orifices", *nau sar; sar*, reservoir, opening. The mystics often refer to ten orifices (openings) in the human body; the nine are represented by eyes, ears, nostrils, the mouth, the rectum and the penis or the vagina. The tenth known as the *Dasam-dvar* (of super-consciousness), located in the summit of the skull, is considered to be an esoteric opening towards things spiritual.

V. 2. "the Unstruck Melody", *anhat sunn vajāvai[n]h iure*.

V. 3. "feel of the Spirit Divine", *dekh[i] hajure*. *Hajure*, 'presence'.

੫੪

- ¹ ਸਹਜ ਭਾਇ ਮਿਲੀਐ ਸੁਖੁ ਹੋਵੈ॥
- ² ਗੁਰਮੁਖਿ ਜਾਗੈ ਨੀਦ ਨ ਸੋਵੈ॥
- ³ ਸੁੰਨ ਸਬਦੁ ਅਪਰੰਪਰਿ ਧਾਰੈ॥
- ⁴ ਕਹਤੇ ਮੁਕਤੁ ਸਬਦਿ ਨਿਸਤਾਰੈ॥
- ⁵ ਗੁਰ ਕੀ ਦੀਖਿਆ ਸੇ ਸਚਿ ਰਾਤੇ॥
- ⁶ ਨਾਨਕ ਆਪੁ ਗਵਾਇ ਮਿਲਣ ਨਹੀ ਭ੍ਰਾਤੇ॥੫੪॥

੫੪

- ¹ सहज भाइ मिलीए सुखु होवै॥
- ² गुरमुखि जागै नीद न सोवै॥
- ³ सुंन सबदु अपरंपरि धारै॥
- ⁴ कहते मुक्तु सबदि निसतारै॥
- ⁵ गुर की दीखिआ से सचि राते॥
- ⁶ नानक आपु गवाइ मिलण नही भाते॥५४॥

LIV

- ¹ sahaj bhāi milīai sukh[u] hovai,
- ² gurmukh[i] jāgai nī(n)d na sovai.
- ³ sunn sabad[u] aparampar[i] dhārai,
- ⁴ kahte mukt[u] sabad[i] nistārai.
- ⁵ gur ki dikhīā se sa(ch)ch[i] rāte,
- ⁶ nānak āp[u] gāvāi milan nahl(n) bhrāte.54.

LIV

- ¹ Proximity to the Lord through spontaneous love begets one joy serene.
- ² The God-conscious one is spiritually aroused and slides not back into gloomy sloth.
- ³ The Word from the Unmanifest state gets him close to the Transcendent Lord.
- ⁴ The Word redeems such as utter it, as also others who align with them.
- ⁵ Initiated by the Guru, such a one is involved with Truth.
- ⁶ He who sheds his ego, says Nanak, his union with the Lord is never in doubt.

V. 1. "spontaneous love", *sahaj[i] bhāi*.

V. 2. "slides not back into gloomy sloth", *ni(n)d na sovai*; literally 'does not go into slumber'.

V. 3. "the Transcendent Lord", *aparampar[i]*.

V. 6. "is never in doubt", *nahī(n) bhrāte*.

੫੫

- ¹ ਕੁਬੁਧਿ ਚਵਾਵੈ ਸੋ ਕਿਤੁ ਠਾਇ॥
- ² ਕਿਉ ਤਤੁ ਨ ਬੂਝੈ ਚੋਟਾ ਖਾਇ॥
- ³ ਜਮ ਦਰਿ ਬਾਧੇ ਕੋਇ ਨ ਰਾਖੈ॥
- ⁴ ਬਿਨੁ ਸਬਦੈ ਨਾਹੀ ਪਤਿ ਸਾਖੈ॥
- ⁵ ਕਿਉ ਕਰਿ ਬੂਝੈ ਪਾਵੈ ਪਾਰੁ॥
- ⁶ ਨਾਨਕ ਮਨਮੁਖਿ ਨ ਬੂਝੈ ਗਵਾਰੁ॥੫੫॥

੫੫

- ¹ ਕੁਬੁਧਿ ਚਵਾਵੈ ਸੋ ਕਿਤੁ ਠਾਝ॥
- ² ਕਿਤੁ ਤਤੁ ਨ ਬੂਝੈ ਚੋਟਾ ਖਾਝ॥
- ³ ਜਮ ਦਰਿ ਬਾਧੇ ਕੋਝ ਨ ਰਾਖੈ॥
- ⁴ ਬਿਨੁ ਸਬਦੈ ਨਾਹੀ ਪਤਿ ਸਾਖੈ॥
- ⁵ ਕਿਤੁ ਕਰਿ ਬੂਝੈ ਪਾਵੈ ਪਾਰ॥
- ⁶ ਨਾਨਕ ਮਨਮੁਖਿ ਨ ਬੂਝੈ ਗਵਾਰ॥੫੫॥

LV

- ¹ kubu[d]dh[i] chavāvai so kit[u] thāi,
- ² kio(n) tat[u] na būjhai chotā(n) khāi.
- ³ jam dar[i] bā(n)dhe koi no rākhai,
- ⁴ bin[u] sabadai nāhi(n) pat[i] sākhai.
- ⁵ kio(n) kar[i] būjhai pāvai par[u],
- ⁶ nānak manmukh[i] na būjhai gavār[u].55.

LV

(Still more questions)

- ¹ How and where may one shed evil?
Aye, how and where?
- ² Why does not one seek Truth and suffers rebuffs?
- ³ Why is there no realization that
one is fated to die without any succour?
- ⁴ Why does not one understand that
without Word, one may have no honour?
- ⁵ How to bridge the chasm and get close to the Truth?
- ⁶ Nanak, how is it that an egocentric wretch
comes not round to realizing the Truth?

V. 1. "shed", *chavavai*.

V. 2. "rebuffs", *chota[n]*.

V. 4. "no honour", *sākhai*, 'credibility'.

V. 5. "to bridge the chasm", *pāvai pār[u]*.

੫੬

- ¹ ਕੁਬੁਧਿ ਮਿਟੈ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ॥
- ² ਸਤਿਗੁਰੁ ਭੇਟੈ ਮੋਖ ਦੁਆਰ॥
- ³ ਤਤੁ ਨ ਚੀਨੈ ਮਨਮੁਖ ਜਲਿ ਜਾਇ॥
- ⁴ ਦੁਰਮਤਿ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਇ॥
- ⁵ ਮਾਨੈ ਹੁਕਮੁ ਸਭੇ ਗੁਣ ਗਿਆਨ॥
- ⁶ ਨਾਨਕ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ॥੫੬॥

੫੬

- ¹ ਕੁਬੁਧਿ ਮਿਟੈ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ॥
- ² ਸਤਿਗੁਰੁ ਭੇਟੈ ਮੋਖ ਦੁਆਰ॥
- ³ ਤਤੁ ਨ ਚੀਨੈ ਮਨਮੁਖੁ ਜਲਿ ਜਾਏ॥
- ⁴ ਦੁਰਮਤਿ ਬਿਛੁੜਿ ਚੋਟਾ ਖਾਏ॥
- ⁵ ਮਾਨੈ ਹੁਕਮੁ ਸਭੇ ਗੁਣ ਗਿਆਨ॥
- ⁶ ਨਾਨਕ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ॥੫੬॥

LVI

- ¹ *kubu[d]dh[i] mitai gur sabad[u] bichār[i],*
- ² *sat[i]gur[u] bhetai mokh duār.*
- ³ *ta[u] na chinai manmukh[u] jal[i] jāi,*
- ⁴ *durmat[i] vichhur[i] chota(n) khāi.*
- ⁵ *mānai hukm[u] sabhai guṇ giān,*
- ⁶ *nānak dargah pāvai mān[u].56.*

LVI

(Answers)

- ¹ Evil may be shed by dwelling on the Guru's Word;
- ² And communion with the True Preceptor
may pave for salvation.
- ³ The ego-centric's ignorance of the True Essence
gets him consumed by lust and passion.
- ⁴ Sunk in evil he suffers and comes to grief.
- ⁵ Submission to the Will of the Lord alone may
earn him wisdom and merit,
- ⁶ And, thence, bring him honour at the Lord's Court.

੫੭

- ¹ ਸਾਚੁ ਵਖਰੁ ਧਨੁ ਪਲੈ ਹੋਇ॥
- ² ਆਪਿ ਤਰੈ ਤਾਰੇ ਭੀ ਸੋਇ॥
- ³ ਸਹਜਿ ਰਤਾ ਬੂਝੈ ਪਤਿ ਹੋਇ॥
- ⁴ ਤਾ ਕੀ ਕੀਮਤਿ ਕਰੈ ਨ ਕੋਇ॥
- ⁵ ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਇ॥
- ⁶ ਨਾਨਕ ਪਾਰਿ ਪਰੈ ਸਚ ਭਾਇ॥੫੭॥

੫੭

- ¹ ਸਾਚੁ ਵਖਰੁ ਧਨੁ ਪਲੈ ਹੋਇ॥
- ² ਆਪਿ ਤਰੈ ਤਾਰੇ ਭੀ ਸੋਇ॥
- ³ ਸਹਜਿ ਰਤਾ ਬੂਝੈ ਪਤਿ ਹੋਇ॥
- ⁴ ਤਾ ਕੀ ਕੀਮਤਿ ਕਰੈ ਨ ਕੋਇ॥
- ⁵ ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਇ॥
- ⁶ ਨਾਨਕ ਪਾਰਿ ਪਰੈ ਸਚ ਭਾਇ॥੫੭॥

LVII

- ¹ *sāch[u] vakhar[u] dhan[u] palai hoi,*
- ² *āp[i] tarai tārai bhī soi.*
- ³ *sahaj[i] ratā būjhai pat[i] hoi,*
- ⁴ *tā ki kīmat karai na koi.*
- ⁵ *jah dekhā(ñ) tah rahiā samāi,*
- ⁶ *nānak pār[i] parai sa(ch)ch bhāi.57.*

LVII

- ¹ One endowed with the Virtue of Truth,
- ² Redeems oneself as also many a more.
- ³ On attaining equipoise one has realization
of the True Essence and is honoured too.
- ⁴ Such a one's worth, no one can state.
- ⁵ Nanak, I feel the Lord's presence wherever I turn,
- ⁶ Only love of the Lord, may ensure one deliverance.

V. 1. "Virtue of Truth", *sach[u] vakhar[u]. vakhar[u]*; literally 'merchandise'.

V. 6. "Love of the Lord", *sa[ch]ch bhāi*.

੫੮

- ¹ ਸੁ ਸਬਦ ਕਾ ਕਹਾ ਵਾਸੁ ਕਥੀਅਲੇ ਜਿਤੁ ਤਰੀਐ ਭਵਜਲੁ ਸੰਸਾਰੋ॥
- ² ਤੈ ਸਤ ਅੰਗੁਲ ਵਾਈ ਕਹੀਐ ਤਿਸੁ ਕਹੁ ਕਵਨੁ ਅਧਾਰੋ॥
- ³ ਬੋਲੈ ਖੇਲੈ ਅਸਥਿਰੁ ਹੋਵੈ ਕਿਉ ਕਰਿ ਅਲਖੁ ਲਖਾਏ॥
- ⁴ ਸੁਟਿ ਸੁਆਮੀ ਸਚੁ ਨਾਨਕੁ ਪ੍ਰਣਵੈ ਅਪਣੇ ਮਨ ਸਮਝਾਏ॥
- ⁵ ਗੁਰਮੁਖਿ ਸਬਦੇ ਸਚਿ ਲਿਵ ਲਾਗੈ ਕਰਿ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਏ॥
- ⁶ ਆਪੇ ਦਾਨਾ ਆਪੇ ਬੀਨਾ ਪੂਰੈ ਭਾਗਿ ਸਮਾਏ॥੫੮॥

੫੯

- ¹ ਸੁ ਸਬਦ ਕਾ ਕਹਾ ਵਾਸੁ ਕਥੀਅਲੇ ਜਿਤੁ ਤਰੀਐ ਭਵਜਲੁ ਸੰਸਾਰੋ॥
- ² ਤੈ ਸਤ ਅੰਗੁਲ ਵਾਈ ਕਹੀਐ ਤਿਸੁ ਕਹੁ ਕਵਨੁ ਅਧਾਰੋ॥
- ³ ਬੋਲੈ ਖੇਲੈ ਅਸਥਿਰੁ ਹੋਵੈ ਕਿਉ ਕਰਿ ਅਲਖੁ ਲਖਾਏ॥
- ⁴ ਸੁਣਿ ਸੁਆਮੀ ਸਚੁ ਨਾਨਕੁ ਪ੍ਰਣਵੈ ਅਪਣੈ ਮਨ ਸਮਝਾਏ॥
- ⁵ ਗੁਰਮੁਖਿ ਸਬਦੇ ਸਚਿ ਲਿਵ ਲਾਗੈ ਕਰਿ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਏ॥
- ⁶ ਆਪੇ ਦਾਨਾ ਆਪੇ ਬੀਨਾ ਪੂਰੈ ਭਾਗਿ ਸਮਾਏ॥੫੯॥

LVIII

- ¹ *so sabad kā kahā(ñ) vas[u] kathlale
jit[u] tarīai bhavjal[u] sansāro?*
- ² *traī sat angul vāi kahlai,
tis[u] kaho kavan[u] adhāro?*
- ³ *bolai khelai asthir[u] hovai,
kio(ñ) kar[i] alakh[u] lakhāe?*
- ⁴ *suṇ[u] suāmi sa[ch]ch[u] nānak[u] praṇvai
apṇe man samjhāe,*
- ⁵ *gurmukh[i] sabade sa[ch]ch[i] liv lāgai
kar[i] nadarī mel[i] milāe.*
- ⁶ *āpe dānā āpe bīnā pūre bhāg samāe.58.*

LVIII

(Yogis question)

- ¹ Where abides the Word that helps one
steer through the phenomenal world?
- ² What sustains the life-breath that is ten finger deep?
- ³ How may the mercurial human mind stop wavering
and apprehend the Unknowable

(Guru replies)

- ⁴ Pray listen, O Swami, Nanak verily affirms :
And, this may you bear in mind,
- ⁵ That when, one through initiation by the Guru,
Is attuned to Lord-God, the True
Lord's benign Grace draws one closer to Him;
- ⁶ All-seeing and all-knowing one then becomes,
And, is led by one's marvellous destiny to a union
with Him.

V. 1. "the phenomenal world", *bhavajal[u] sansāro*.

V. 2. "ten finger deep", *trai-sat angul*. The distance that breath is supposed to cover from navel to the mouth, whence the air escapes into space. "life-breath", *vai*.

V. 3. "mercurial human mind", *bolai khelai*; literally that which 'talks (garrulously) and plays (truant).

"stop wavering", *asthir hovai*.

੫੯

- ¹ ਸੁ ਸਬਦ ਕਉ ਨਿਰੰਤਰਿ ਵਾਸੁ ਅਲਖੰ ਜਹ ਦੇਖਾ ਤਹ ਸੋਈ॥
- ² ਪਵਨ ਕਾ ਵਾਸਾ ਸੁੰਨ ਨਿਵਾਸਾ ਅਕਲ ਕਲਾ ਧਰ ਸੋਈ॥
- ³ ਨਦਰਿ ਕਰੇ ਸਬਦੁ ਘਟ ਮਹਿ ਵਸੈ ਵਿਚਹੁ ਭਰਮੁ ਗਵਾਏ॥
- ⁴ ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਟੀ ਨਾਮੋ ਮੰਨਿ ਵਸਾਏ॥
- ⁵ ਸਬਦਿ ਗੁਰੂ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਇਤ ਉਤ ਏਕੋ ਜਾਣੈ॥
- ⁶ ਚਿਹਨੁ ਵਰਨੁ ਨਹੀ ਛਾਇਆ ਮਾਇਆ ਨਾਨਕ ਸਬਦੁ ਪਛਾਣੈ॥੫੯॥

੫੯

- ¹ ਸੁ ਸਬਦ ਕਤ ਨਿਰੰਤਰਿ ਵਾਸੁ ਅਲਖੰ ਜਹ ਦੇਖਾ ਤਹ ਸੋਈ॥
- ² ਪਵਨ ਕਾ ਵਾਸਾ ਸੁਨ ਨਿਵਾਸਾ ਅਕਲ ਕਲਾ ਧਰ ਸੋਈ॥
- ³ ਨਦਰਿ ਕਰੇ ਸਬਦੁ ਘਟ ਮਹਿ ਵਸੈ ਵਿਚਹੁ ਭਰਮੁ ਗਵਾਏ॥
- ⁴ ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਨਾਮੋ ਮੰਨਿ ਵਸਾਏ॥
- ⁵ ਸਬਦਿ ਗੁਰੂ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਇਤ ਉਤ ਏਕੋ ਜਾਣੈ॥
- ⁶ ਚਿਹਨੁ ਵਰਨੁ ਨਹੀ ਛਾਇਆ ਮਾਇਆ ਨਾਨਕ ਸਬਦੁ ਪਛਾਣੈ॥੫੯॥

LIX

- ¹ *so sabad kau nirantar[i] vās[u] alakham,*
jah dekhā[ñ] tah sol.
- ² *pavan kā vāsā suñn nivāsā akal kalā dhar sol.*
- ³ *nadar[i] kare sabad[u] ghat mai(ñ)h vasai,*
vich(ch)o(ñ) bharm[u] gavāe.
- ⁴ *tan[u] man[u] nirmal[u] nirmal bāṇī,*
nāmo man[i] vasāe.
- ⁵ *sabad[i] gurū bhav sāgar[u] tariṭai it ut eko jāṇai.*
- ⁶ *chihan[u] varn[u] nahl chhāyā māyā,*
nānak sabad[u] pachhāṇai.59.

LIX

(The reply continues)

- ¹ The Word dwells perpetually with the
Ineffable Lord;
I find it so, wherever I behold.
- ² The life-breath abides in the void (*śunya*)
which is also the abode of the Immutable Lord.
- ³ When, through the grace of the Merciful Lord
the Word settles in man's soul,
All doubts and questionings are dispelled.
- ⁴ His body and mind are then purified;
and so is his speech too.
God's Name too is then lodged in his heart.
- ⁵ The Word enables one to wade through
the Ocean of Life,
And discern the Lord here there, in fact,
every where.
- ⁶ Through the Word, man begins to comprehend
Him—
Him that has no features, no colour, and is free
of the tinge of *Maya*.

V. 2. "the Immutable Lord", *akal kala*. Cf. नासित कला अवयवो यस्य—quoted by Sahib Singh in *Sri Guru Granth Sahib Darpan*, Vol. VII, p. 69.

V. 3. "doubts and questionings", *bharam*.

V. 4. "speech", *bani*.

V. 6. "*Maya*", 'illusion'.

੬੦

- ¹ ਤ੍ਰੈ ਸਤ ਅੰਗੁਲ ਵਾਈ ਅਉਧੁ ਸੁੰਨ ਸਚੁ ਆਹਾਰੋ॥
- ² ਗੁਰਮੁਖਿ ਬੋਲੈ ਤਤੁ ਬਿਰੋਲੈ ਚੀਨੈ ਅਲਖ ਅਪਾਰੋ॥
- ³ ਤ੍ਰੈ ਗੁਣ ਮੇਟੈ ਸਬਦੁ ਵਸਾਏ ਤਾ ਮਨਿ ਚੂਕੈ ਅਹੰਕਾਰੋ॥
- ⁴ ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ ਤਾ ਹਰਿ ਨਾਮਿ ਲਗੈ ਪਿਆਰੋ॥
- ⁵ ਸੁਖਮਨਾ ਇਤਾ ਪਿੰਗੁਲਾ ਬੂਝੈ ਜਾ ਆਪੇ ਅਲਖੁ ਲਖਾਏ॥
- ⁶ ਨਾਨਕ ਤਿਹੁ ਤੇ ਉਪਰਿ ਸਾਚਾ ਸਤਿਗੁਰ ਸਬਦਿ ਸਮਾਏ॥੬੦॥

੬੦

- ¹ ਤ੍ਰੈ ਸਤ ਅੰਗੁਲ ਵਾਝੈ ਅਤਥੂ ਸੁੰਨ ਸਚੁ ਆਹਾਰੋ॥
- ² ਗੁਰਮੁਖਿ ਬੋਲੈ ਤਤੁ ਬਿਰੋਲੈ ਚੀਨੈ ਅਲਖ ਅਪਾਰੋ॥
- ³ ਤ੍ਰੈ ਗੁਣ ਮੇਟੈ ਸਬਦੁ ਵਸਾਏ ਤਾ ਮਨਿ ਚੂਕੈ ਅਹੰਕਾਰੋ॥
- ⁴ ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ ਤਾ ਹਰਿ ਨਾਮਿ ਲਗੈ ਪਿਆਰੋ॥
- ⁵ ਸੁਖਮਨਾ ਇਤਾ ਪਿੰਗੁਲਾ ਬੂਝੈ ਜਾ ਆਪੇ ਅਲਖੁ ਲਖਾਏ॥
- ⁶ ਨਾਨਕ ਤਿਹੁ ਤੇ ਉਪਰਿ ਸਾਚਾ ਸਤਿਗੁਰ ਸਬਦਿ ਸਮਾਏ॥੬੦॥

LX

- ¹ *trai sat angul vāi audhū,*
sunṇ sa(ch)ch[u] āhāro.
- ² *gurmukh[i] bolai tat[u] birolai,*
chīnai alakh apāro.
- ³ *trai guṇ metai sabad[u] vasāe,*
ta(ṇ) man[i] chūkai ahaṁkāro.
- ⁴ *antar[i] bāhar[i] eko jāṇai,*
tā(ṇ) har[i] nām lagai piāro.
- ⁵ *sukhmanā idā pingulā būjhai,*
jā āpe alakh[u] lakhāe.
- ⁶ *nānak teh[u] te ūpar[i] sāchā,*
sat[i]gur sabad[i] samāe.60.

LX

- ¹ Listen O Yogi, the ten finger deep breath of life
is sustained by the *śunya*;
And the *śunya* itself rests on Truth Eternal.
- ² One, who through the Guru's Word churns
one's mind for the Essence,
Verily, comprehends the Ineffable Absolute.
- ³ He subdues the three *gunas* inherent in Man
and enshrines the Word within;
He thus frees himself of the snare of ego.
- ⁴ Begins one then to discern the Essence
within and without,
And loses oneself in the love of the Lord.
- ⁵ Such a one gets to know of the three channels—the
Sukhmana, the Iḍa and the Pingala—
This comes about as and when the Ineffable Lord
himself ordains it so.
- ⁶ O Nanak, the True Lord is above the
aforesaid channels;
Union with Him may be sought through the
Word alone.

V. 1. "is sustained by", *aharo*.

V. 2. "churns", *virolai*.

V. 5. "the Ineffable Lord himself ordains it so", *alakh lakhae*.

੬੧

- ¹ ਮਨ ਕਾ ਜੀਉ ਪਵਨੁ ਕਥੀਅਲੇ ਪਵਨੁ ਕਹਾ ਰਸੁ ਖਾਈ॥
- ² ਗਿਆਨ ਕੀ ਮੁਦ੍ਰਾ ਕਵਨ ਅਉਧੂ ਸਿਧ ਕੀ ਕਵਨ ਕਮਾਈ॥
- ³ ਬਿਨੁ ਸਬਦੈ ਰਸੁ ਨ ਆਵੈ ਅਉਧੂ ਹਉਮੈ ਪਿਆਸ ਨ ਜਾਈ॥
- ⁴ ਸਬਦਿ ਰਤੇ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਇਆ ਸਾਚੇ ਰਹੇ ਅਘਾਈ॥
- ⁵ ਕਵਨ ਬੁਧਿ ਜਿਤੁ ਅਸਥਿਰੁ ਰਹੀਐ ਕਿਤੁ ਭੋਜਨਿ ਤ੍ਰਿਪਤਾਸੈ॥
- ⁶ ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਜਾਪੈ ਸਤਿਗੁਰ ਤੇ ਕਾਲੁ ਨ ਗ੍ਰਾਸੈ॥੬੧॥

੬੨

- ¹ ਮਨ ਕਾ ਜੀਤ ਪਵਨੁ ਕਥੀਅਲੇ ਪਵਨੁ ਕਹਾ ਰਸੁ ਖਾਝੈ॥
- ² ਗਿਆਨ ਕੀ ਮੁਦ੍ਰਾ ਕਵਨ ਅਤਧੂ ਸਿਧ ਕੀ ਕਵਨ ਕਮਾਝੈ॥
- ³ ਬਿਨੁ ਸਬਦੈ ਰਸੁ ਨ ਆਵੈ ਅਤਧੂ ਹਉਮੈ ਪਿਆਸ ਨ ਜਾਝੈ॥
- ⁴ ਸਬਦਿ ਰਤੇ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਝਿਆ ਸਾਚੇ ਰਹੇ ਅਘਾਝੈ॥
- ⁵ ਕਵਨ ਬੁਧਿ ਜਿਤੁ ਅਸਥਿਰੁ ਰਹੀਐ ਕਿਤੁ ਭੋਜਨ ਤ੍ਰਿਪਤਾਸੈ॥
- ⁶ ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਜਾਪੈ ਸਤਿਗੁਰ ਤੇ ਕਾਲੁ ਨ ਗ੍ਰਾਸੈ॥੬੨॥

LXI

- ¹ *man kā jlo pavan[u] kathlale,*
pavan[u] kahā ras[u] khāl?
- ² *giān kī mudrā kavan audhū,*
si[d]dh kī kavan kamāl?
- ³ *bin[u] sabadai ras[u] na āvai audhū,*
haumai piās na jāl.
- ⁴ *sabad[i] rate a[n]mr̥it ras[u] pāiā,*
sāche rahe aghāl.
- ⁵ *kavan bu[d]dh[i] jit[u] asthir[u] rahlai,*
kit[u] bhojan[i] triptāsai?
- ⁶ *nānak dukh[u] sukh[u] sam kar[i] jāpai,*
sat[i]gur te kāl[u] na grāsai.61.

LXI

*(Yogis question)*¹ Air lends sustenance to life;

But what does it itself rest on?

² O recluse, spell out means that may lead to
spiritual enlightenment;

Also, in what does the achievement of a Siddha lie?

*(Guru Answers)*³ O recluse, know ye that without the blessings
flowing from the Word,

Bliss of Spiritual life is not to be had;

Nor is the thirst of ego ever quenched.

⁴ The Word alone may help one taste the Nectar of Life;
And one may then abide ever steeped in Truth.*(Yogis Question)*⁵ What knowledge keeps one on a steady keel;

And what stuff may one feed on?

*(Guru Answers)*⁶ Nanak, he who, with the Grace of the Lord,

Stays oblivious of all pain and pleasure—

Death may do him no harm.

V. 1. "it itself rest on", *kaha ras khat*; literally 'what squash does it have itself'.

V. 2. "means", *mudra*; literally 'posture', 'way'.

V. 4. "Nectar of Life", *ras*.

੬੨

- ¹ ਰੰਗਿ ਨ ਰਾਤਾ ਰਸਿ ਨਹੀ ਮਾਤਾ॥
- ² ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਜਲਿ ਬਲਿ ਤਾਤਾ॥
- ³ ਬਿੰਦੁ ਨ ਰਾਖਿਆ ਸਬਦੁ ਨ ਭਾਖਿਆ॥
- ³ ਪਵਨੁ ਨ ਸਾਧਿਆ ਸਚੁ ਨ ਅਰਾਧਿਆ॥
- ⁵ ਅਕਥ ਕਥਾ ਲੇ ਸਮ ਕਰਿ ਰਹੈ॥
- ⁶ ਤਉ ਨਾਨਕ ਆਤਮਰਾਮ ਕਉ ਲਹੈ॥੬੨॥

੬੨

- ¹ ਰੰਗਿ ਨ ਰਾਤਾ ਰਸਿ ਨਹੀ ਮਾਤਾ॥
- ² ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਜਲਿ ਬਲਿ ਤਾਤਾ॥
- ³ ਬਿੰਦੁ ਨ ਰਾਖਿਆ ਸਬਦੁ ਨ ਭਾਖਿਆ॥
- ⁴ ਪਵਨੁ ਨ ਸਾਧਿਆ ਸਚੁ ਨ ਅਰਾਧਿਆ॥
- ⁵ ਅਕਥ ਕਥਾ ਲੇ ਸਮ ਕਰਿ ਰਹੈ॥
- ⁶ ਤਉ ਨਾਨਕ ਆਤਮਰਾਮ ਕਉ ਲਹੈ॥੬੨॥

LXII

- ¹ rang[i] na rātā ras[i] nahi mātā.
- ² bin[u] gur sabadai jal[i] bal[i] tātā.
- ³ bind[u] na rākhia sabad[u] na bhākhīā.
- ⁴ pavan[u] na sadhiā sa[ch]ch[u] na aradhiā.
- ⁵ akath kathā le sam kar[i] rahai.
- ⁶ tau nānak ātamrām kau lahai.62.

LXII

- ¹ One, not imbued with the love of the Lord,
Stays bereft of the elixir of life.
- ² One not attuned to the Lord's Word,
Is racked in the fires of Hell.
- ³ Such a one, as fails to observe continence,
and is not in tune with the Word,
- ⁴ Succeeds not in regulating his life-breath,
nor apprehends he the Truth.
- ⁵ Were one to dwell on the gospel of the Ineffable
and lead a life of balance,
- ⁶ One shall, O Nanak, attain union with
the Supreme Being.

V. 3. "fails to observe continence", *bind[u] na rakhia*; *bindu*, 'semen'.

V. 4. "regulating his life-breath", *pavan[u] na sadhia*.

V. 6. "The Supreme Being", *atamaram*, 'the Master of the Soul'.

੬੩

- ¹ ਗੁਰ ਪਰਸਾਦੀ ਰੰਗੇ ਰਾਤਾ॥
- ² ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਸਾਚੇ ਮਾਤਾ॥
- ³ ਗੁਰ ਵੀਚਾਰੀ ਅਗਨਿ ਨਿਵਾਰੀ॥
- ⁴ ਅਪਿਓ ਪੀਓ ਆਤਮ ਸੁਖ ਧਾਰੀ॥
- ⁵ ਸਚੁ ਅਰਾਧਿਆ ਗੁਰਮੁਖਿ ਤਰੁ ਤਾਰੀ॥
- ⁶ ਨਾਨਕ ਬੂਝੈ ਕੋ ਵੀਚਾਰੀ॥੬੩॥

੬੩

- ¹ ਗੁਰ ਪਰਸਾਦੀ ਰੰਗੇ ਰਾਤਾ॥
- ² ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਸਾਚੇ ਮਾਤਾ॥
- ³ ਗੁਰ ਵੀਚਾਰੀ ਅਗਨਿ ਨਿਵਾਰੀ॥
- ⁴ ਅਪਿਓ ਪੀਓ ਆਤਮ ਸੁਖ ਧਾਰੀ॥
- ⁵ ਸਚੁ ਅਰਾਧਿਆ ਗੁਰਮੁਖਿ ਤਰੁ ਤਾਰੀ॥
- ⁶ ਨਾਨਕ ਬੂਝੈ ਕੋ ਵੀਚਾਰੀ॥੬੩॥

LXIII

- ¹ *gur parsādi range rātā,*
- ² *a[ñ]/mr̥it[u] plā sāche mātā.*
- ³ *gur vichārī agan[i] nivārī,*
- ⁴ *apio pio ātam sukh[u] dhārī.*
- ⁵ *sa(ch)ch[u] arādhiā gurmukh[i] tar[u] tarī,*
- ⁶ *nānak būjhai ko vichārī.63.*

LXIII

- ¹ By the Grace of the Guru itself, one gets
imbued with the love of the Lord;
- ² Such a one succeeds in tasting the Nectar of Life,
and Truth then permeates his self.
- ³ Through gnosis imparted by the Guru, one is able
to quench the flames of passions within.
- ⁴ Having tasted the Nectar of Life, one may enjoy
serene bliss within;
- ⁵ Through devotion to Truth, one is liberated
along with many a more;
- ⁶ But few, O Nanak, would know it to be so.

V. 3. "gnosis imparted by the Guru", *gur-vichārī*.

V. 4. "Nectar of Life", *apio*.

V. 5. "one" here refers to *gurmukh*.

੬੪

- ¹ ਇਹੁ ਮਨੁ ਮੈਗਲੁ ਕਹਾ ਬਸੀਅਲੇ ਕਹਾ ਬਸੈ ਇਹੁ ਪਵਨਾ॥
- ² ਕਹਾ ਬਸੈ ਸੁ ਸਬਦੁ ਅਉਧੁ ਤਾ ਕਉ ਚੂਕੈ ਮਨ ਕਾ ਭਵਨਾ॥
- ³ ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਮੇਲੇ ਤਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਇਹੁ ਮਨੁ ਪਾਏ॥
- ⁴ ਆਪੇ ਆਪੁ ਖਾਇ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਏ॥
- ⁵ ਕਿਉ ਮੂਲੁ ਪਛਾਣੈ ਆਤਮੁ ਜਾਣੈ ਕਿਉ ਸਸਿ ਘਰਿ ਸੂਰੁ ਸਮਾਵੈ॥
- ⁶ ਗੁਰਮੁਖਿ ਹਉਮੈ ਵਿਚਹੁ ਖੋਵੈ ਤਉ ਨਾਨਕ ਸਹਜਿ ਸਮਾਵੈ॥੬੪॥

੬੪

- ¹ इहु मनु मैगलु कहा बसीअले कहा बसै इहु पवना॥
- ² कहा बसै सु सबदु अउधू ता कउ चूकै मन का भवना॥
- ³ नदरि करे ता सतिगुरु मेले ता निज घरि वासा इहु मनु पाए॥
- ⁴ आपै आपु खाइ ता निरमलु होवै धावतु वरजि रहाए॥
- ⁵ किउ मूलु पछाणै आतमु जाणै किउ ससि घरि सूर समावै॥
- ⁶ गुरमुखि हउमै विचहु खोवै तउ नानक सहजि समावै॥६४॥

LXIV

- ¹ eh[u] man[u] maigal[u] kahā(ñ) baslale,
kahā(ñ) basai eh[u] pavanā?
- ² kahā(ñ) basai so sabad[u] audhū,
ta kau chūkai man kā bhavanā?
- ³ nadar[i] kare ta sat[i]gur[u] mele ta nij ghar[i]
vāsā eh[u] man[u] pāe.
- ⁴ āpai āp[u] khāi tā(ñ) nirmal[u] hovai
dhāvat varj[i] rahāi.
- ⁵ kio(ñ) mūl[u] pachhāṇai ātam jāṇai
kio(ñ) sas[i] ghar[i] sūr[u] samāvai?
- ⁶ gurmukh[i] haumai vich(ch)on̄ khovai
tau nānak sahaj[i] samāvai.64.

LXIV

(More questions)

- ¹ Where does the way-ward mind abide?
 And, where does the breath-sustaining-air reside?
² And, wherein dwells that Word, O recluse,
 By which may cease ramblings of the mind?

(Answers)

- ³ As the Lord's own Grace leads one to the Guru,
 The way-ward mind finds peace in its primal home.
⁴ Indeed, when one effaces one's ego-self,
 One becomes immaculate and cease, then,
 the ramblings of the mind.

(Question)

- ⁵ How may one know of the Primal Being and discern
 the True Essence?
 Yea, how may sun enter the zone of the moon;

(Answer)

- ⁶ "Let one" says Nanak, "forsake one's ego,
 Then shall one, through initiation by the Guru,
 attain the state of equipoise."

V. 1. "way-ward", *maigal[u]*, 'intoxicated'.

V. 3. "primal home", *nij ghar[i]*.

V. 5. "Primal Being", *mul[u]*, 'the First Cause'.

੬੫

- ¹ ਇਹੁ ਮਨੁ ਨਿਹਚਲੁ ਹਿਰਦੈ ਵਸੀਅਲੇ ਗੁਰਮੁਖਿ ਮੂਲੁ ਪਛਾਣਿ ਰਹੈ॥
- ² ਨਾਭਿ ਪਵਨੁ ਘਰਿ ਆਸਟਿ ਬੈਸੈ ਗੁਰਮੁਖਿ ਖੋਜਤ ਤਤੁ ਲਹੈ॥
- ³ ਸੁ ਸਬਦੁ ਨਿਰੰਤਰਿ ਨਿਜ ਘਰਿ ਆਛੈ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਸੁ ਸਬਦਿ ਲਹੈ॥
- ⁴ ਖਾਵੈ ਦੁਖ ਭੁਖ ਸਾਚੇ ਕੀ ਸਾਚੇ ਹੀ ਤ੍ਰਿਪਤਾਸਿ ਰਹੈ॥
- ⁵ ਅਨਹਦ ਬਾਣੀ ਗੁਰਮੁਖਿ ਜਾਣੀ ਬਿਰਲੋ ਕੋ ਅਰਥਾਵੈ॥
- ⁶ ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਭਾਖੈ ਸਚਿ ਰਪੈ ਰੰਗੁ ਕਬਹੂ ਨ ਜਾਵੈ॥੬੫॥

੬੫

- ¹ ਇਹੁ ਮਨੁ ਨਿਹਚਲੁ ਹਿਰਦੈ ਵਸੀਅਲੇ ਗੁਰਮੁਖਿ ਮੂਲੁ ਪਛਾਣਿ ਰਹੈ॥
- ² ਨਾਭਿ ਪਵਨੁ ਘਰਿ ਆਸਣਿ ਬੈਸੈ ਗੁਰਮੁਖਿ ਖੋਜਤ ਤਤੁ ਲਹੈ॥
- ³ ਸੁ ਸਬਦੁ ਨਿਰੰਤਰਿ ਨਿਜ ਘਰਿ ਆਛੈ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਸੁ ਸਬਦਿ ਲਹੈ॥
- ⁴ ਖਾਵੈ ਦੁਖ ਭੁਖ ਸਾਚੇ ਕੀ ਸਾਚੇ ਹੀ ਤ੍ਰਿਪਤਾਸਿ ਰਹੈ॥
- ⁵ ਅਨਹਦ ਬਾਣੀ ਗੁਰਮੁਖਿ ਜਾਣੀ ਬਿਰਲੋ ਕੋ ਅਰਥਾਵੈ॥
- ⁶ ਨਾਨਕ ਆਖੈ ਸਚੁ ਸੁਭਾਖੈ ਸਚਿ ਰਪੈ ਰੰਗੁ ਕਬਹੂ ਨ ਜਾਵੈ॥੬੫॥

LXV

- ¹ eh[u] man[u] nihchal[u] hirdai vaslale
gurmukh[i] mūl[u] pachhān[i] rahai.
- ² nābh[i] pavan[u] ghar[i] āsan[i] baisai
gurmukh[i] khojat tat[u] lahai.
- ³ so sabad[u] nirantar[i] nij ghar[i] āchhai
tribhavan jot[i] so sabad[i] lahai.
- ⁴ khāvai dūkh bhūkh sāche kī sāche hī triptās[i] rahai.
- ⁵ anhad bāṇi gurmukh[i] jāṇi birlo ko arthāvai.
- ⁶ nānak ākhai sa(ch)ch[u] so bhākhai
sa(ch)ch[i] rapai rang[u] kabhū(ñ) na jāvai.65.

LXV

(Answers continue)

- ¹ When the mind attains lasting peace with one's
innerself,
The God-conscious one apprehends the Essence
of the Primal Being.
- ² Like-wise, when the life-sustaining breath
finds its bearings in its own place,
The God-conscious one gets to know one's
own essence.
- ³ The Word perpetually radiates from its Eternal
source,
And all the three regions receive their light from it.
- ⁴ The craving for the True Lord's Name ends all pain,
And the seeker feels secure in Truth.
- ⁵ The Unstruck Melody is apprehended by the
God-conscious; alone.
Rare are the ones who can explicate it.
- ⁶ Know ye, O Nanak, that one who lovingly adores,
the True One,
Feels immersed in Truth and ever abides in that state.

V. 1. "the Essence of the Primal Being", *mūl*, translated as 'the First Cause' also.

V. 2. "the life-sustaining breath", *nabi pavan[u]*.

"finds its bearings in its own place", *ghar[i] asan[i] baisai*

V. 4. "feels secure in Truth", *śache hi triptas[i] rahai*; literally 'remains attuned to the True One'.

V. 5. "explicate", *arthavai*, 'explain the meaning'.

V. 6. "adores", *bhakhai*.

੬੬

- ¹ ਜਾ ਇਹੁ ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਤਉ ਮਨੁ ਕੈਠੈ ਰਹਤਾ॥
- ² ਨਾਭਿ ਕਮਲ ਅਸਥੰਭੁ ਨ ਹੋਤੇ ਤਾ ਪਵਨੁ ਕਵਨ ਘਰਿ ਸਹਤਾ॥
- ³ ਰੂਪੁ ਨ ਹੋਤੇ ਰੇਖ ਨ ਕਾਈ ਤਾ ਸਬਦਿ ਕਹਾ ਲਿਵ ਲਾਈ॥
- ⁴ ਰਕਤੁ ਬਿੰਦੁ ਕੀ ਮਤੀ ਨ ਹੋਤੀ ਮਿਤਿ ਕੀਮਤਿ ਨਹੀ ਪਾਈ॥
- ⁵ ਵਰਨੁ ਭੇਖੁ ਅਸਰੂਪੁ ਨ ਜਾਪੀ ਕਿਉ ਕਰਿ ਜਾਪਸਿ ਸਾਚਾ॥
- ⁶ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਇਬ ਤਬ ਸਾਚੇ ਸਾਚਾ॥੬੬॥

੬੬

- ¹ ਜਾ ਇਹੁ ਹਿਰਦਾ ਦੇਹੁ ਨ ਹੋਤੀ ਤਤੁ ਮਨੁ ਕੈਠੈ ਰਹਤਾ॥
- ² ਨਾਮਿ ਕਮਲ ਅਸਥੰਭੁ ਨ ਹੋਤੀ ਤਾ ਪਵਨੁ ਕਵਨਿ ਘਰਿ ਸਹਤਾ॥
- ³ ਰੂਪੁ ਨ ਹੋਤੀ ਰੇਖੁ ਨ ਕਾਈ ਤਾ ਸਬਦਿ ਕਹਾ ਲਿਵ ਲਾਈ॥
- ⁴ ਰਕਤੁ ਬਿੰਦੁ ਕੀ ਮਤੀ ਨ ਹੋਤੀ ਮਿਤਿ ਕੀਮਤਿ ਨਹੀ ਪਾਈ॥
- ⁵ ਵਰਨੁ ਭੇਖੁ ਅਸਰੂਪੁ ਨ ਜਾਪੀ ਕਿਉ ਕਰਿ ਜਾਪਸਿ ਸਾਚਾ॥
- ⁶ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਇਬ ਤਬ ਸਾਚੇ ਸਾਚਾ॥੬੬॥

LXVI

- ¹ jā eh[u] hirdā deh na hou tau man kaiṭhai rahta?
- ² nābh[i] kamal[u] asthambh[u] na hoto
tā(ṇ) pavan kavan ghar[i] sahtā?
- ³ rūp[u] na hoto rekh na kāl
ta(ṇ) sabad[i] kahā(ṇ) liv lāl?
- ⁴ rakt[u] bind[u] kī maṭī na hou mit[i] kīmat nahl pāl.
- ⁵ varn[u] bhekh[u] asrūp[u] na jāpī
kio(ṇ)kar[i] jāpas[i] sāchā?
- ⁶ nānak nām[i] rate bairāgī ib tab sācho sācha.66.

LXVI

(Questions)

- ¹ When the body and the mind were not there,
where did the soul abide?
- ² When life-breath had not had its lotus base,
Where did it dwell?
- ³ When forms and features were not there,
Where did Word itself abide?
- ⁴ When the human specie had not taken shape,
Nor its form and purpose were known,
What then was the state of things like?
- ⁵ When colour, form and contours had not
yet taken shape,
How could the True One be comprehended?

(Answers)

- ⁶ O Nanak, let it be known that as and when
a recluse is imbued with love of the Lord,
Ever and anon is he in communion with the
Spirit Divine.

V. 1. "Body and mind", *dch* and *hirda* (heart) respectively. "the soul", *man*. This annotation is in accordance with the *Samkhya* metaphysics which regards body (ਸਰੀਰ) intellect (ਬੁਧੀ) and mind (ਮਨ) as the three evolutes of Primal matter. In the jargon of this *goshti*, mind (ਮਨ) which is synonymous with *citta* (consciousness) seems to have taken place of 'soul'. Hence the above rendering.

V. 2. "the lotus base", *nabi kanwal*. "base" *astambh[u]*; literally 'the support'.

V. 4. 'human specie', '*rakt[u] bind[u] ki mat*'; literally 'the tomb of human blood and semen'; "form and purpose" *mit[i] kīmat[i]*.

੬੭

- ¹ ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਅਉਧੂ ਤਉ ਮਨੁ ਸੁੰਨਿ ਰਹੈ ਬੈਰਾਗੀ॥
- ² ਨਾਭਿ ਕਮਲੁ ਅਸਥੰਭੁ ਨ ਹੋਤੇ ਤਾ ਨਿਜ ਘਰਿ ਬਸਤਉ
ਪਵਨੁ ਅਨਰਾਗੀ॥
- ³ ਰੂਪੁ ਨ ਰੇਖਿਆ ਜਾਤਿ ਨ ਹੋਤੀ ਤਉ ਅਕੁਲੀਟਿ ਰਹਤਉ
ਸਬਦੁ ਸੁ ਸਾਰੁ॥
- ⁴ ਗਉਨੁ ਗਗਨੁ ਜਬ ਤਬਹਿ ਨ ਹੋਤਉ ਤਿਭਵਣ ਜੋਤਿ ਆਪੇ ਨਿਰੰਕਾਰੁ॥
- ⁵ ਵਰਨੁ ਭੇਖੁ ਅਸਰੂਪੁ ਸੁ ਏਕੋ ਏਕੋ ਸਬਦੁ ਵਿਡਾਟੀ॥
- ⁶ ਸਾਚ ਬਿਨਾ ਸੂਚਾ ਕੋ ਨਾਹੀ ਨਾਨਕ ਅਕਥ ਕਹਾਟੀ॥੬੭॥

੬੭

- ¹ ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਅਤਧੂ ਤਤ ਮਨੁ ਸੁਨਿ ਰਹੈ ਬੈਰਾਗੀ॥
- ² ਨਾਮਿ ਕਮਲੁ ਅਸਥੰਭੁ ਨ ਹੋਤੋ ਤਾ ਨਿਜ ਘਰਿ ਬਸਤਤ ਪਵਨੁ ਅਨਰਾਗੀ॥
- ³ ਰੂਪੁ ਨ ਰੇਖਿਆ ਜਾਤਿ ਨ ਹੋਤੀ ਤਤ ਅਕੁਲੀਣਿ ਰਹਤਤ ਸਬਦੁ ਸੁ ਸਾਰੁ॥
- ⁴ ਗਤਨੁ ਗਗਨੁ ਜਬ ਤਬਹਿ ਨ ਹੋਤਤ ਤ੍ਰਿਮਥਣ ਜੋਤਿ ਆਪੇ ਨਿਰੰਕਾਰੁ॥
- ⁵ ਵਰਨੁ ਭੇਖੁ ਅਸਰੂਪੁ ਸੁ ਏਕੋ ਏਕੋ ਸਬਦੁ ਵਿਡਾਣੀ॥
- ⁶ ਸਾਚ ਬਿਨਾ ਸੂਚਾ ਕੋ ਨਾਹੀ ਨਾਨਕ ਅਕਥ ਕਹਾਣੀ॥੬੭॥

LXVII

- ¹ *hirdā deh na hoti audhū,*
tau man[u] sunn[i] rahai bairāgi.
- ² *nābh[i] kamal[u] asthambh[u] na hoto,*
tā(ñ) nij ghar[i] bastau pavan an[u]rāgi.
- ³ *rūp[u] na rekhiā jāt[i] na hot[i],*
tau akulīṇ[i] rahtau sabad[u] so sār[u].
- ⁴ *gaun[u] gagan[u] jab tabah[i] na hotau,*
tribhavan jot[i] āpe nirankār[u].
- ⁵ *varn[u] bhekh[u] asrūp[u] so eko,*
eko sabad[u] vidāṇi.
- ⁶ *sāch binā sūchā ko nāhi nānak akath kahāṇi. 67.*

LXVII

- ¹ Know ye, O recluse, that when the body and the
mind were not there,
The soul abided detached in its Primal home,
² When life-breath had not had its lotus base,
Love lorn, it stayed in its abode Divine.
³ When forms contours and species did not exist,
The Word, in its essence, abided with the
Lord Absolute.
⁴ When the earth and sky had not taken shape,
The effulgence from the Absolute Lord illumined all
the regions three.
⁵ The forms, colours and species all are manifestations
of the Lord Absolute—the Progenitor
of the Wonderous Word,
⁶ Without Truth, no one may attain purity;
Such is the mystery of this ineffable saga.

V. 1. "soul", *pavan*; literally 'life-breath'.

V. 2. "lotus base", *kamal astambh[u]*; 'lovel lorn', *anurāgi*.

V. 3. "the Lord Absolute", *akuln[i]*, literally 'one who has no dynasty'.

V. 5. "manifestations", *asrūp[u]*;

"the Progenitor of the Wondrous Word", *eko sabad[u] vidāni*.

V. 6. "ineffable saga", *akath kahāni*.

੬੮

- ¹ ਕਿਤੁ ਕਿਤੁ ਬਿਧਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਕਿਤੁ ਕਿਤੁ ਦੁਖਿ ਬਿਨਸਿ ਜਾਈ॥
- ² ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ॥
- ³ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਗਿਆਨੁ ਤਤੁ ਬੀਚਾਰੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ॥
- ⁴ ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਸਾਚੈ ਰਹੈ ਸਮਾਏ॥
- ⁵ ਨਾਮੇ ਨਾਮਿ ਰਹੈ ਬੈਰਾਗੀ ਸਾਚੁ ਰਖਿਆ ਉਰਿ ਧਾਰੈ॥
- ⁶ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਜੋਗੁ ਕਦੇ ਨ ਹੋਵੈ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰੈ॥੬੮॥

੬੮

- ¹ ਕਿਤੁ ਕਿਤੁ ਬਿਧਿ ਜਗੁ ਤਪਜੈ ਪੁਰਖਾ ਕਿਤੁ ਕਿਤੁ ਦੁਖਿ ਬਿਨਸਿ ਜਾਏ॥
- ² ਹੁਤਮੈ ਵਿਚਿ ਜਗੁ ਤਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਏ ਦੁਖੁ ਪਾਏ॥
- ³ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਗਿਆਨੁ ਤਤੁ ਬੀਚਾਰੈ ਹੁਤਮੈ ਸਬਦਿ ਜਲਾਏ॥
- ⁴ ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਸਾਚੈ ਰਹੈ ਸਮਾਏ॥
- ⁵ ਨਾਮੇ ਨਾਮਿ ਰਹੈ ਬੈਰਾਗੀ ਸਾਚੁ ਰਖਿਆ ਤਰਿਧਾਰੈ॥
- ⁶ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਜੋਗੁ ਕਦੇ ਨ ਹੋਵੈ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰੈ॥੬੮॥

LXVIII

- ¹ *kit[u] kit[u] bidh[i] jag[u] upjai purkhā
kit[u] kit[u] dukh[i] bins[i] jāl?*
- ² *haumai vi(ch)ch[i] jag[u] upjai purkhā
nām visariai dukh[u] pāl?*
- ³ *gurmukh[i] hovai so giān tat[u] bichārai
haumai sabad[i] jalāe.*
- ⁴ *tan[u] man[u] nirmal[u] nirmal bāṇī
sāchai rahai smāe.*
- ⁵ *nāme nām[i] rahai bairāgi
sāch[u] rakhiā ur[i]dhāre.*
- ⁶ *nānak bin[u] nāvai jog kade na hovai
dekho ridai bichāre. 68.*

LXVIII

(Yogis' Question)

- ¹ Explain ye, Sire, how does the World
 come into being,
 And, how may the human misery end?

(Guru's Answer)

- ² Listen Sir, the world comes into being as human soul
 seeks individuation;
 And forsaking of Name lands it into misery.
³ The Gurmukh reflects on the quintessence
 of gnosis;
 And, imbued with the Word Divine one may curb
 one's ego;
⁴ One's body, soul and speech then become pure,
 And, one remains absorbed in the True Lord alone.
⁵ Such a one stays detached with the Name of
 the Lord enshrined in one's bosom.
⁶ Without Name, O Nanak, union with the Lord
 may never be there.
 Reflect ye on this and ye shall know the
 Truth for thyself.

V. 2. "as human soul seeks individuation", *haumai vi(ch)ch jag[u] upajai purkhā*.

V. 3. "quintessence of gnosis", *gian-tat[u]*.

੬੯

- ¹ ਗੁਰਮੁਖਿ ਸਾਚੁ ਸਬਦੁ ਬੀਚਾਰੈ ਕੋਇ॥
- ² ਗੁਰਮੁਖਿ ਸਚੁ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ॥
- ³ ਗੁਰਮੁਖਿ ਮਨੁ ਭੀਜੈ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ॥
- ⁴ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ॥
- ⁵ ਗੁਰਮੁਖਿ ਜੋਗੀ ਜੁਗਤਿ ਪਛਾਣੈ॥
- ⁶ ਗੁਰਮੁਖਿ ਨਾਨਕ ਏਕੋ ਜਾਣੈ॥੬੯॥

੬੯

- ¹ ਗੁਰਮੁਖਿ ਸਾਚੁ ਸਬਦੁ ਬੀਚਾਰੈ ਕੋਇ॥
- ² ਗੁਰਮੁਖਿ ਸਚੁ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ॥
- ³ ਗੁਰਮੁਖਿ ਮਨੁ ਭੀਜੈ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ॥
- ⁴ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ॥
- ⁵ ਗੁਰਮੁਖਿ ਜੋਗੀ ਜੁਗਤਿ ਪਛਾਣੈ॥
- ⁶ ਗੁਰਮੁਖਿ ਨਾਨਕ ਏਕੋ ਜਾਣੈ॥੬੯॥

LXIX

- ¹ *gurmukh[i] sâch[u] sabad[u] bīchārai koi.*
- ² *gurmukh[i] sa(ch)ch[u] bāṇī pargat[u] hoi.*
- ³ *gurmukh[i] man[u] bhijai virālā būjhai koi.*
- ⁴ *gurmukh[i] nij ghar[i] vāsā hoi.*
- ⁵ *gurmukh[i] jogī jugt[i] pachhāṇai,*
- ⁶ *gurmukh[i] nānak eko jāṇai.69.*

LXIX

- ¹ *Gurmukh* is that rare one who by the grace of the Guru reflects on the Word Divine.
- ² To him the True One becomes manifest through the Guru's Word.
- ³ The *Gurmukh* lives constantly steeped in God's love; yet few may discern this.
- ⁴ The *Gurmukh* discovers his real self and remains in tune with it throughout.
- ⁵ Through *Gurmukh* alone may one know the way to unite with the Lord.
- ⁶ The *Gurmukh*, O Nanak, perceives the Master in all he surveys.

V. 1. "the Word Divine", *sach[u] sabad[u]*.

V. 4. "real self", *nij ghar[i]*.

V. 5. "the way to unite", *jugat[i]*.

੭੦

- ¹ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੋਗੁ ਨ ਹੋਈ॥
- ² ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਕੋਈ॥
- ³ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਨਾਮੁ ਪਾਇਆ ਨ ਜਾਇ॥
- ⁴ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਦੁਖੁ ਪਾਇ॥
- ⁵ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਗਰਬਿ ਗੁਬਾਰਿ॥
- ⁶ ਨਾਨਕ ਬਿਨੁ ਗੁਰ ਮੁਆ ਜਨਮੁ ਹਾਰਿ॥੭੦॥

੭੦

- ¹ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੋਗੁ ਨ ਹੋई॥
- ² ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਕੋई॥
- ³ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਨਾਮੁ ਪਾਇਆ ਨ ਜਾइ॥
- ⁴ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਦੁਖੁ ਪਾइ॥
- ⁵ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਗਰਬਿ ਗੁਬਾਰਿ॥
- ⁶ ਨਾਨਕ ਬਿਨੁ ਗੁਰ ਮੁਆ ਜਨਮੁ ਹਾਰਿ॥੭੦॥

LXX

- ¹ bin[u] sat[i]gur seve jog[u] na hol,
- ² bin[u] sat[i]gur bhetē mukt[i] na kol.
- ³ bin[u] sat[i]gur bhetē nām[u] pāiā na jāi,
- ⁴ bin[u] sat[i]gur bhetē mahā dukh[u] pāi.
- ⁵ bin[u] sat[i]gur bhetē mahā garb[i] gubār[i],
- ⁶ nānak bin[u] gur mūā janam[u] hār[i]. 70.

LXX

- ¹ Without help from the True Preceptor
Yoga may not avail
- ² Without the True Preceptor, emancipation
may never be attained.
- ³ Without guidance from the True Preceptor,
(the Nectar of) Name cannot be tasted.
- ⁴ Without the True Preceptor one cannot escape
afflictions horrible.
- ⁵ Without the True Preceptor one is lost in
the blinding labyrinth of ego
- ⁶ O Nanak, without the True Preceptor human
life is as good as lost.

V. 4. "afflictions horrible", *mahā dukh*.

V. 5. "the blinding labyrinth of ego", *mahā garb[i] gubar*, literally 'the greatest dust-storm'.

੭੧

- ¹ ਗੁਰਮੁਖਿ ਮਨੁ ਜੀਤਾ ਹਉਮੈ ਮਾਰਿ॥
- ² ਗੁਰਮੁਖਿ ਸਾਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ॥
- ³ ਗੁਰਮੁਖਿ ਜਗੁ ਜੀਤਾ ਜਮਕਾਲੁ ਮਾਰਿ ਬਿਦਾਰਿ॥
- ⁴ ਗੁਰਮੁਖਿ ਦਰਗਹ ਨ ਆਵੈ ਹਾਰਿ॥
- ⁵ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ ਸੋ ਜਾਣੈ॥
- ⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਪਛਾਣੈ॥੭੧॥

੭੧

- ¹ ਗੁਰਮੁਖਿ ਮਨੁ ਜੀਤਾ ਹਉਮੈ ਮਾਰਿ॥
- ² ਗੁਰਮੁਖਿ ਸਾਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ॥
- ³ ਗੁਰਮੁਖਿ ਜਗੁ ਜੀਤਾ ਜਮਕਾਲੁ ਮਾਰਿ ਬਿਦਾਰਿ॥
- ⁴ ਗੁਰਮੁਖਿ ਦਰਗਹ ਨ ਆਵੈ ਹਾਰਿ॥
- ⁵ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ ਸੋ ਜਾਣੈ॥
- ⁶ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਪਛਾਣੈ॥੭੧॥

LXXI

- ¹ *gurmukh[i] man[u] jitā haumai mār[i],*
- ² *gurmukh[i] sāch[u] rakhiā ur dhār[i].*
- ³ *gurmukh[i] jag[u] jitā jamkāl[u] bidār[i],*
- ⁴ *gurmukh[i] dargah na āvai hār[i].*
- ⁵ *gurmukh[i] mel[i] milāe so jāṇai,*
- ⁶ *nānak gurmukh[i] sabad[i] pachhāṇai. 71.*

LXXI

- ¹ The *Gurmukh* liberates his soul by subduing his ego,
- ² The *Gurmukh* has Truth enshrined in his heart.
- ³ The *Gurmukh*, conquering all fear of Death,
wins respect of the whole world.
- ⁴ The *Gurmukh* suffers no ignominy at the
Lord's Court.
- ⁵ The *Gurmukh* knows that Lord-God Himself wills
man's union with His Being
- ⁶ Yet, this union, O Nanak, may not come about
without man's involvement with the Word True.

V. 2. "in his heart", *urdhār[i]*.

V. 3. "banishing all fear of death", *jamkal[u] mār[i] bidār[i]*.

V. 6. "involvement", *pachhānai*; literally 'recognizing', 'realizing'.

੭੨

- ¹ ਸਬਦੈ ਕਾ ਨਿਬੇੜਾ ਸੁਟਿ ਤੂ ਅਉਧੂ ਬਿਨੁ ਨਾਵੈ ਜੋਗੁ ਨ ਹੋਈ॥
- ² ਨਾਮੇ ਰਾਤੇ ਅਨਦਿਨੁ ਮਾਤੇ ਨਾਮੇ ਤੇ ਸੁਖੁ ਹੋਈ॥
- ³ ਨਾਮੇ ਹੀ ਤੇ ਸਭੁ ਪਰਗਟੁ ਹੋਵੈ ਨਾਮੇ ਸੋਝੀ ਪਾਈ॥
- ⁴ ਬਿਨੁ ਨਾਵੈ ਭੇਖ ਕਰਹਿ ਬਹੁਤੇਰੇ ਸਚੈ ਆਪਿ ਖੁਆਈ॥
- ⁵ ਸਤਿਗੁਰ ਤੇ ਨਾਮੁ ਪਾਈਐ ਅਉਧੂ ਜੋਗ ਜੁਗਤਿ ਤਾ ਹੋਈ॥
- ⁶ ਕਰਿ ਬੀਚਾਰੁ ਮਨਿ ਦੇਖਹੁ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਹੋਈ॥੭੨॥

੭੨

- ¹ ਸਬਦੈ ਕਾ ਨਿਬੇੜਾ ਸੁਣਿ ਤੂ ਅਤਧੂ ਬਿਨੁ ਨਾਵੈ ਜੋਗੁ ਨ ਹੋਇ॥
- ² ਨਾਮੇ ਰਾਤੇ ਅਨਦਿਨੁ ਮਾਤੇ ਨਾਮੇ ਤੇ ਸੁਖੁ ਹੋਇ॥
- ³ ਨਾਮੇ ਹੀ ਤੇ ਸਭੁ ਪਰਗਟੁ ਹੋਵੈ ਨਾਮੇ ਸੋਝੀ ਪਾਇ॥
- ⁴ ਬਿਨੁ ਨਾਵੈ ਭੇਖ ਕਰਹਿ ਬਹੁਤੇਰੇ ਸਚੈ ਆਪਿ ਖੁਆਇ॥
- ⁵ ਸਤਿਗੁਰ ਤੇ ਨਾਮੁ ਪਾਇਐ ਅਤਧੂ ਜੋਗ ਜੁਗਤਿ ਤਾ ਹੋਇ॥
- ⁶ ਕਰਿ ਬੀਚਾਰੁ ਮਨਿ ਦੇਖਹੁ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਹੋਇ॥੭੨॥

LXXII

- ¹ *sabadai kā naberā sun[i] tū(n) audhū
bin[u] nāvai jog[u] na hol,*
- ² *nāme rāte andin[u] māte
nāme te sukh[u] hol.*
- ³ *nāme hī te sabh[u] pargat[u] hovaī
nāme sojhi pāl,*
- ⁴ *bin[u] nāvai bhekh karaih bahutere
sa(ch)chai āp[i] khoāl,*
- ⁵ *sat[i]gur te nām[u] pālai audhū
jog jugt[i] tā(n) hol,*
- ⁶ *kar[i] blchār[u] man[i] dekho nānak
bin[u] nāvai mukt[i] na hol.72.*

LXXII

- ¹ O Yogi, know ye, the essence of this discourse :
Without the Lord's Name, Yoga may mean naught.
- ² One imbued with the Name is wrapped ever in bliss;
In sooth, bliss is not to be attained without Name.
- ³ All that is, is manifestation of the Name;
And, it is through the Name that all awareness
dawns.
- ⁴ Were one to adopt myriad garbs without recourse to
the Name Divine,
One is bound to lose proximity to the Lord True.
- ⁵ O Yogi, by cultivating Name with the help of the
True Preceptor,
One may learn the technique of true Yoga.
- ⁶ Bear ye ever this in mind, says Nanak,
"Salvation is not to be had without saturation
in Name".

V. 1. "The essence of this discourse", *sabdai ka nabera*;
"Yoga may mean naught", *jog[u] na hol*.

V. 4. "myriad garbs", *bhekh bauhterai*.

੭੩

- ¹ ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂਹੈ ਜਾਣਹਿ ਕਿਆ ਕੋ ਆਖਿ ਵਖਾਣੈ॥
- ² ਤੂ ਆਪੇ ਗੁਪਤਾ ਆਪੇ ਪਰਗਟੁ ਆਪੇ ਸਭਿ ਰੰਗ ਮਾਣੈ॥
- ³ ਸਾਧਿਕ ਸਿਧ ਗੁਰੂ ਬਹੁ ਚੇਲੇ ਖੋਜਤ ਫਿਰਹਿ ਫੁਰਮਾਣੈ॥
- ⁴ ਮਾਗਹਿ ਨਾਮੁ ਪਾਇ ਇਹ ਭਿਖਿਆ ਤੇਰੇ ਦਰਸਨ ਕਉ ਕੁਰਬਾਣੈ॥
- ⁵ ਅਬਿਨਾਸੀ ਪ੍ਰਭਿ ਖੇਲੁ ਰਚਾਇਆ ਗੁਰਮੁਖਿ ਸੋਝੀ ਹੋਈ॥
- ⁶ ਨਾਨਕ ਸਭਿ ਜੁਗ ਆਪੇ ਵਰਤੈ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ॥੭੩॥

੭੩

- ¹ ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂਹੈ ਜਾਣਹਿ ਕਿਆ ਕੋ ਆਖਿ ਵਖਾਣੈ॥
- ² ਤੂ ਆਪੇ ਗੁਪਤਾ ਆਪੇ ਪਰਗਟੁ ਆਪੇ ਸਭਿ ਰੰਗ ਮਾਣੈ॥
- ³ ਸਾਧਿਕ ਸਿਧ ਗੁਰੂ ਬਹੁ ਚੇਲੇ ਖੋਜਤ ਫਿਰਹਿ ਫੁਰਮਾਣੈ॥
- ⁴ ਮਾਗਹਿ ਨਾਮੁ ਪਾਇ ਇਹ ਭਿਖਿਆ ਤੇਰੇ ਦਰਸਨ ਕਉ ਕੁਰਬਾਣੈ॥
- ⁵ ਅਬਿਨਾਸੀ ਪ੍ਰਭਿ ਖੇਲੁ ਰਚਾਇਆ ਗੁਰਮੁਖਿ ਸੋਝੀ ਹੋਈ॥
- ⁶ ਨਾਨਕ ਸਭਿ ਜੁਗ ਆਪੇ ਵਰਤੈ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ॥੭੩॥

LXXIII

- ¹ *teri gat[i] mit[i] tūhai(n) jāṇaiḥ*
kiā ko ākh[i] vakhāṇai
- ² *tū(n) āpe guptā āpe pargat[u]*
āpe sabh[i] raṅg māṇai.
- ³ *sādhik si(d)dh gurū bahu chele*
khojat phirai(n)h phurmāṇai,
- ⁴ *mānge(n)h nām[u] pāi eh bhikhyā*
tere darsan kau kurbāṇai,
- ⁵ *abnāsi prabh[i] khel[u] rachāyā*
gurmukh sojhi hol,
- ⁶ *nānak sabh[i] jug āpe vartai*
dūjā avar[u] na kol. 73.

LXXIII

(Closing Supplication)

- ¹ O God, You alone know of Your state and
dispensation;
What could an ignorant person like me aver.
- ² You are the Manifest; yet the Unmanifest too.
In sooth, all shades and forms belong to You.
- ³ The seekers, the adepts, the gurus and their wards,
All are striving to apprehend Your dispensation
and Your will.
- ⁴ They crave for your Name and yearn for a mere
glimpse of You.
Ardently they long to be a sacrifice unto You.
- ⁵ Eternal Master, Ye have staged the Universal
panorama,
Wherein the *Gurmukh* alone has, O Nanak,
the true insight—
- ⁶ That Lord-God, the Creator, permeates each being;
And, yet nothing endures, but only His Own Being.

V. 1. "state and dispensation", *gat[i] mit[i]*; "aver", *vakhanai*, 'describe'.

V. 3. "The seekers", *sādhik*; "dispensation and will", *phurmanai*

V. 5. "Eternal Master", *abinashī prabh[i]*; "panorama", *khel[u]*; "the true insight", *sojhi*.

V. 6. "And yet nothing endures but only His Own Being", *duja avar[u] na kol*.

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